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The
CHRISTIAN CENTURY

Published Weekly

Japan's New Political Outlook

By Walter W. Van Kirk

Peacetime Conscription?

Yes! By Delmar L. Dyreson

No! By A. John Alexander

What Does Alexii Want?

The Imperialist Trap

Editorials

JANUARY SURVEY OF BOOKS

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In This Issue

DELMAR L. DYRESON

graduated from a Lutheran theological seminary and was minister of the First Lutheran Church, San Diego, Calif., from 1934 to 1940. After entering the army chaplaincy he participated in the campaigns of French Morocco, Tunisia, Sicily, Italy (Naples-Foggia) and Italy (Anzio, Rome-Arno). He wears the European, African and Middle Eastern ribbons with five battle stars, the American Defense medal, the Combat Infantry badge, the Bronze Star and Bronze Arrowhead. After being incapacitated in military service he returned to this country where he is now on the staff of the Army Y.M.C.A. at the Presidio, San Francisco, Calif.

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was a corporal in the army, assigned to the Army War College at Washington, where he did research and translation and was in charge of a section in the library. "In addition to strictly bibliographical work," he writes, "we of course swept the streets regularly, picked dandelions off the officers' golf course, and otherwise furthered the generals' war effort." Before the war he was a graduate teaching assistant in history at Cornell and held a fellowship at Columbia. His home is at 25 Vienna St., Rochester 5, N. Y.

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(Continued in col. 3)

The CHRISTIAN CENTURY

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January 2, 1946

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Calendar of Coming Events

Jan. 6. Epiphany.
Jan. 6. Chicago Sunday Evening Club; Chaplain Norman Williams Thomas, speaker.
Jan. 6. St. Louis Sunday Evening Club; Walter Judd, speaker.
Jan. 6-9. Home Missions Council of North America, Buck Hill Falls, Pa.
Jan. 6-13. Universal Week of Prayer.
Jan. 7-8. National Commission on University Work, Cleveland.
Jan. 9. Central Methodist Church, Detroit, Lecture Course; Vera Micheles Dean, speaker.
Jan. 9. Council of Church Boards of Education, Cleveland.
Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.
Jan. 13. Chicago Sunday Evening Club; Howard Thurman, speaker.
Jan. 13. St. Louis Sunday Evening Club; T. Z. Koo, speaker.
Jan. 14. Philadelphia F.O.R. Forum; Alfonse Heiningberg, speaker.
Jan. 15. Executive Committee, Federal Council of Churches, New York.
Jan. 16. Central Methodist Church, Detroit, Lecture Course; Kirtley F. Mather, speaker.
Jan. 20. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 20. Evangelical-United Brethren Fellowship Rally, Philadelphia; J. B. Showers, speaker.
Jan. 20. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Jan. 20. St. Louis Sunday Evening Club; Edwin Holt Hughes, speaker.
Jan. 21. Michigan Pastors' Conference, Ann Arbor.
Jan. 23. Central Methodist Church, Detroit, Lecture Course; Anup Singh, speaker.
Jan. 27. Chicago Sunday Evening Club; Douglas Horton, speaker.
Jan. 27. Ford Hall Forum, Boston; I. F. Stone, speaker.
Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.
Jan. 27-Feb. 3. Youth Week.
Jan. 28-30. Pastors' Conference on Evangelism, University of Dubuque Theological Seminary, Dubuque, Iowa.
Jan. 28-31. Convocation Week, Bangor Theological Seminary.
Jan. 28-31. Ohio Pastors' Convention, Columbus.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Continued from col. 1)

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April 15, 1949
B. P.

The
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EDITORIAL

HOPE springs from the knowledge that the new year is opening with the first session of the General Assembly of the new league. To be sure, the United Nations Organization is not yet a very impressive body. No one believes that if a major international crisis were to arise this year it could do much to resolve it. Yet it does represent a cooperative effort by the nations to maintain world peace and it has potentialities for good which may be developed more rapidly than now seems likely. The UNO session which opens in London next week is expected to deal largely with organizational matters. The Charter adopted at San Francisco imposes a vast organizational task. We trust, however, that the delegates will concern themselves with more than setting up machinery. There are a number of pressing issues which should be brought within the purview of the new league at once. Certain friends of the UNO are advising against its dealing with important problems in the early stages of its existence, lest it be crushed by their difficulties. There is room for some caution in this direction. But it is also true that if the new world body is not promptly given enough to do of real importance it is in peril of contracting pernicious anemia. Better, far better, for the UNO to fail from trying to do too much than to die from dodging too often.

The New Year and The New League

Ask Lifting of Ban on Clothes to Germans

WHILE large numbers of people are freezing in Germany, one thousand bales of clothing, shoes and bedding contributed by American church people are waiting at an east coast warehouse for permission from the department of state for shipment. On December 12 Roswell P. Barnes, acting general secretary of the Federal Council of Churches, and Leslie B. Moss, secretary of the Church Committee on Overseas Relief and Reconstruction, wired an appeal to President Truman that "church bodies . . . are besieged with pleas to send supplies to the Evangelical Church in Germany, the officially constituted Protestant relief agency, for distribution. . . . State department ruling prevents granting license. . . . We offer immediately 1,000 bales clothing, shoes, bedding with further supplies to come later if you will open doors. . . . Believe this excellent opportunity to help win German Christians' support for democratic ideals." There is reason to believe that if this appeal is backed up sufficiently by the churches it will be granted. These 1,000 bales of clothing may therefore be the opening wedge for a partial reversal of the Potsdam policy of complete isolation for the German people. A ruling on this appeal will constitute a precedent. Meanwhile the machinery is being oiled for a "Victory Collection" of clothing throughout the country in January under the chairmanship of Henry J. Kaiser. This clothing will be used by UNRRA to meet the crisis of suffering which engulfs all Europe. It cannot be distributed in Germany or Japan except among so-called displaced persons. Private agencies, including the churches, must therefore continue their efforts to collect supplies and to obtain permission to send them to these countries.

Americans Are Not Like That

UNTIL we had made a careful investigation we would not have believed it, but we are forced to report that the reason why official Washington is so slow to respond to demands for modification of the savage Potsdam policy is that it believes that a majority of Americans want a savage peace. The Roman Catholic bishops, the Federal Council of Churches, church and philanthropic agencies of all kinds have protested against the rules which prevent private bodies from supplying relief for Germany and Japan. Washington remains obdurate. Why? Because, we find, the top policy-makers in the administration still think that Americans want Germans and Japanese to freeze, go hungry and die this winter. Because they think that the mood of this nation demands vengeance. That is why even such relaxations as have been made through

army distribution of limited supplies of food are explained to the public as simply a measure to protect American occupation troops from food riots and epidemics. We believe that Washington is seriously mistaken about this. We do not believe that the majority of Americans are vindictive, or that they want their country to be party to any mass suffering. We think that the papers and individuals who are talking as though they did constitute a very small minority. But it is clear that Washington does not know it. What have you done to let your President, your secretary of state, your senators, your congressmen know what the actual feeling of Americans is?

Truman Opens Gates To Refugees

PRESIDENT TRUMAN'S act in directing that 3,900 "displaced persons" from the American zones in Germany and Austria be admitted monthly to the United States is a move toward decency in our international relations. The contrast between the readiness of this country to tell the British mandatory that it should admit 100,000 Jews to Palestine and our unreadiness to open the gates of our own country, has been so scandalous that outsiders might be forgiven for thinking this a nation of Uriah Heeps. Until we were ready to do something to provide refuge for Europe's homeless and stateless wanderers, what right had we to lecture anyone else? Of course, the President's order will not do much to alleviate the lot of Europe's war victims. It simply sets up an interdepartmental commission, headed by Secretary Byrnes, which is instructed to see that the immigration quotas from Germany and Austria are kept filled. For the past five years these quotas have been virtually unused, and even before that they were seldom fully utilized. The President's act, therefore, will merely admit to the United States refugees to a number already authorized by the immigration laws. Yet small as this step is, it is better than nothing. At the same time, the President has recorded his opposition to the bills, now pending in Congress, which would further cut down the annual immigration quota of 150,000, or stop immigration altogether. We trust this means that if any such legislation should pass, Mr. Truman will veto it. This is no time for the world's richest country, with a population of less than 45 to the square mile, to slam shut its doors in the face of a world in torment.

A Constructive Use for War Surpluses

ORDINARILY, nothing is more surplus than a war surplus. When a nation goes to war overseas and finds itself, at the end of the conflict, with surplus bases, surplus communication lines, surplus telephone and radio installations, surplus locomotives, planes and ships, what does it do with them? After World War I the United States either sold its overseas surpluses for a few cents on the dollar and then spent the next twenty years wrangling over how that minimum of dollar exchange was to be arranged, or it destroyed them with acetylene torches or by running tanks over them. This time the surpluses are bigger, and scattered more widely over the globe. The chance for a scandalous wastage of salvageable material is hence much greater. But so is the problem of payment in dollars. Fortunately, someone has had a better idea than ruled the disposal of surpluses after the last war. Perhaps remembering the Boxer indemnity fund, the best investment in international good will ever made by this country, Senator Fulbright of Arkansas has introduced a bill which would use the present surpluses to finance a vast interchange of students between the United States and our allies. The Fulbright bill (S. 1636) has the enthusiastic backing of the state department. Under the provisions of this bill, whatever might be gained by the sale of surplus materials left in England, France, Italy, China, Australia, New Zealand, Norway, India and Russia would be made the capital fund of a gigantic international scholarship exchange. Carefully selected students from these countries would be brought to the United States for advanced work. The state department, which so far has been the bill's most active supporter, asks that it be broadened to allow use of some of the funds for exchange of scholarly books and publications as well as scholars. We trust that the sound sense and imaginative statesmanship behind this proposal will register on Congress, so that it will be enacted without delay. There are in Europe today numbers of admirably prepared American soldiers who should be given the chance to start this system of cultural exchange functioning.

American Economy and Foreign Loans

AMERICANS in general are both puzzled and shocked by the British reaction to the terms of the four-billion-dollar loan. Some of them realize that it is going to take some time for British financial interests to adjust themselves to the fact that Britain has become a debtor nation, probably for the rest of this century and beyond. And they do not greatly object to the absence of any British gratitude at the writing off of $25 billion of lend-lease for $625 million, even though it does seem that there might be some recognition that the American taxpayer will have to go right on paying for that $25 billion. But the close approach by Lord Woolton and others, during the debate in Parliament, to raising the old cry of "Uncle Shylock," has certainly done nothing to further the cause of Anglo-American understanding. If all goes well with American production, including the establishment and maintenance of a reasonable parity between prices and wages, so that the dollar value of goods and services produced approximates the total income of all the people, they know that the loan to Britain is not going to sink us, even if we never get it back. But unless a balance between national production and national income exists, the equilibrium of our national economy may be very seriously disturbed by tossing four billion dollars into what is already the heavier side of the scale. It is notorious that such a balance does not now exist. Production lags and income is up. There is more money available than things to buy with it. The natural result is inflation, which is rapidly ceasing to be a threat and becoming a fact. Price control has checked it, but at the cost of checking production also and thereby

increasing the cause of inflation; as building dikes along the banks of a swollen stream protects the lowlands, so long as the dikes hold, but also raises the level of the stream and increases the pressure that the dikes have to resist. America's economy is now in that precarious position, and Americans are disappointed at the British failure to recognize it.

Britain's Economy Is Not Alone in Jeopardy

THE LOAN to Britain will tend to make the economic outlook in this country darker, because it will increase the dollar-demand for American products without increasing the supply of those products. The loan is in the form of credits to bolster Great Britain's foreign trade. A great part of it will be applied immediately to the purchase of American goods for shipment to Great Britain or her customers. This will help Britain's export trade, which we are told must be increased by 50 per cent over its 1939 level if the British economy is to be put back on a solid basis. Ultimately, it may also help ours. But right now it is not export *trade* for us, but export without the trade. In trade, something comes in to balance what goes out. The present loan is a one-way transaction. Britain seems to think that the amount is a bagatelle for "rich America." Four billion is no bagatelle in any nation's language, but the real point is that it does not come from the money side of our national ledger but from the production side. The moral is not that we should not make the loan, but that the question of making it should be studied in relation to our own problem of balancing marketable goods and spendable income. The loan will make that problem more difficult, but not necessarily insoluble. Solving it—and soon—is imperative if inflation and disaster are to be avoided. If a catastrophe to Britain would be bad for us, a catastrophe to us would also be bad for Britain. And besides, as we may perhaps be pardoned for reflecting, it would be bad for us.

Why Aren't Prices and Profits Relevant?

BY THE TIME this issue reaches our readers, direct bargaining may have been resumed in the motors dispute, or the strike may be over. But as we go to press, hearings before the President's unofficial fact-finding board are stymied by the threat of General Motors to withdraw if the board calls for figures on the company's prices and profits before submitting its recommendations as to wages. For the life of us, we cannot see why the idea of considering profits in wage-setting should be thought unreasonable. Just as when, in the case of President Truman's proposal for a fact-finding body, we could see no reasonable basis for union indignation, so in this matter we can see no reason why such a giant corporation as General Motors should not make its books available to a government body faced with the responsibility of recommending wage scales. The citizens' panel that studied the motors strike, headed by Dr. Henry Hitt Crane and containing such men as Leon Henderson, Professors Burgess and Overstreet, Bishop Scarlett, Rabbi Fram and Frank W. McCulloch, has certified that the United Auto Workers is in earnest with its offer to scale down its 30 per cent wage demand if General Motors' books show that the company cannot pay such an increase without boosting car prices or cutting dividends below prewar levels. If this is so, no intelligent report could be made by a fact-finding board without access to the books. The company's distress at that prospect looks as bad as the unions' distress over Mr. Truman's fact-finding proposal.

What Does Alexii Want?

LAST SEPTEMBER Archbishop Alexii of Yaroslavl and Rostov arrived in this country from Russia. He is still here. He came, he said, to represent the new head of the Russian Orthodox Church, the Patriarch Alexii. But the Moscow patriarch already had an official representative in this country. Nearly ten years ago Archbishop Benjamin of New York was designated "Exarch," or head of the church on this continent. Why was it necessary to appoint a new emissary when the old remained? What does Archbishop Alexii want?

Some light was thrown on this question at the meeting of prelates of the Russian Orthodox Church which was reported in The Christian Century last week on page 1453. Archbishop Alexii came before this meeting with a set of demands. If they had been granted, they would have placed the church in America once more under the control of the Moscow patriarchate. They were not granted. Behind the demands which Alexii presented verbally and "informally" was a much more elaborate patriarchal ultimatum which had also been turned down. This provides a background for understanding the purpose of Alexii's mission and what Moscow really wants the Russian Church in this country to do.

On February 16, 1945, Patriarch Alexii issued in Moscow a document which has since become famous—or infamous—as "Ukase 94." It concerned the organization of the church in America. It proposed that all the interests of the church in both North and South America be organized in one diocese, to be headed by a "Patriarchal Exarch" responsible to Moscow. It ordered the church in this country to call an All-American Council (or sobor) not later than May 30, 1945. Its presiding officer was to be Archbishop Alexii of Yaroslavl and Rostov, a man previously unknown in this country, who speaks English with difficulty and whose understanding of the problems of the American church is debatable, to say the least.

Ukase 94 then ordered that the convention (a) express the decision of Russian Orthodoxy in America concerning reunion with the mother church; (b) declare its intention to abstain from all political activity against the U.S.S.R., and order all parishes to do the same;* (c)

*Light is thrown on the meaning of this demand by the action of Metropolitan (later Patriarch) Sergii of Moscow in 1926, 1929 and 1933 demanding of the American bishops a pledge of "fidelity to the Soviet authorities." Ukase 29, of March 22, 1933, demands "fulfillment of the pledge of fidelity."

elect a metropolitan and submit the election to the Moscow patriarchate for confirmation. A footnote declared that the patriarchate recommended that the convention choose between two candidates: Archbishop Benjamin of New York and Archbishop Alexii of Yaroslavl and Rostov. The former has been head of the little group of eight congregations in this country which acknowledges the authority of Moscow. If the convention did not like these candidates and elected one of its own, he would be subject to approval or rejection by Moscow.

Having proceeded this far, Ukase 94 then exposed the reality of its designs on ecclesiastical power. It declared vaguely that the new exarch of the Americas might be given some extended powers, but became quite specific in excluding from these responsibilities the right to confirm candidates for the episcopacy, to reward clergy with higher titles or to settle finally questions taken up on appeal. Moscow would take care of these. Having revealed what its demands would do to the autonomy of the church, the ukase concluded with the promise that if the council of bishops headed by Archbishop Theophilus of San Francisco, to which 358 Russian churches and 97 per cent of the Russian Orthodox membership in the United States belong, would accept the foregoing, the interdiction laid on the American church by Moscow on January 4, 1935, would be removed.

It was not surprising that the American church, which had been managing its own affairs since 1917, flatly turned down these terms. It was this rejection which caused Archbishop Alexii to modify the Moscow demands, although what authority he had to do so is not clear. He asked the bishops in Chicago last week only to promise to recognize the Moscow patriarch as the head of the Russian Orthodox Church in the world, to sever relations with the Foreign Russian Orthodox Synod, now headed by Metropolitan Anastasius in Switzerland, and to call an all-American convention to elect a new metropolitan. This convention, Alexii insists, must accept himself as chairman, thus repudiating its own elected head, Metropolitan Theopilus. Clearly these modifications still contain the essence of what Moscow desires: control of the American church.

Archbishop Alexii was not given a long audience with the American bishops, but he stayed long enough to learn (1) that the American church will "recognize" the Moscow patriarchate, (2) that the church refuses to break with the Foreign Synod, and (3) that it sees no need of calling a convention to elect a metropolitan, since Theophilus was duly elected by such a meeting in 1934 and is still serving to the satisfaction of the church. That church has been electing its own bishops since 1919 and sees no reason to turn this function over to Moscow.

In return, the American bishops are understood to have pressed on Alexii some demands of their own. They asked that the 1935 interdiction immediately be lifted. It was issued, they declared, "without examination or trial, through political moves, and violates the laws of God and man." They insisted that all candidates for metropolitan in this country must be American citizens. (That shuts Alexii out.) They demanded that the autonomy of the church in this country be acknowledged by Moscow. They refused to bind themselves or their churches to refrain from criticism of the U.S.S.R., since the church is composed of American citizens for whom free speech is an inalienable civil right.

So Archbishop Alexii is playing what appears to be a losing game for control of the Russian Orthodox Church in America. Exarch Benjamin played the same game before Alexii's arrival. In twelve years he got a total of eight congregations to acknowledge Moscow's authority. Alexii's sole achievement so far has been to obtain title to the shabby building which was formerly the Russian Cathedral in New York. In view of this uninspiring record, why do the Moscow authorities keep on trying?

The renewal of activity in America by the Moscow patriarchate is only one manifestation of its revived interest in many parts of the world. After subjecting the church in Russia to almost a generation of unparalleled persecution, the Moscow government now suddenly realizes that the church can be useful to the state. At the same time, the vast damage done to the unity and strength of the church structure abroad as well as in Russia becomes apparent. America provides an example. Before 1917 the Russian Orthodox Church in this country acknowledged Moscow's authority without question. After nearly thirty years of separation, that authority can be re-established only at great cost, if at all. If one is to judge by Alexii's recent experience, it would seem that the church in this country knows it is on the high road to freedom and does not intend to leave it.

This does not mean that we have seen the end of attempts to establish the dominance of Moscow in Orthodox councils in America. This is Russia's hour of opportunity for politico-religious expansion. Russian prestige has reached a new high level as a consequence of victory in war. The extension of Russian frontiers in Europe makes the Orthodox Church a useful cultural aid to political expansion. The weakening of the older imperialisms of Great Britain, France, Holland and Belgium opens up great new areas of the world—areas which are well acquainted with the voice of the missionary. The Russian church, cleansed in the fires of suffering, equipped with state sanction and encouragement, led by a priesthood which has been raised under the Soviet system, inspired by resurgent ideas of the messianic role of the Slavic race, has been taken to a high mountain and shown the kingdoms of this world. If it has yet said, "Get thee behind me, Satan!" neither Archbishop Alexii nor his namesake, the patriarch in Moscow, has been informed.

Furthermore, the Kremlin needs a religious counter to balance the world-wide anti-Soviet influence of the Vatican. It finds in the Orthodox Church an experienced antagonist of Roman political maneuvering. Throughout the Balkans, Orthodoxy has contended with Rome for a thousand years. Now it leaps to the fray with new hope as it sees its ancient foe desperately beset on every side in the countries where it has been most secure. Religious conviction and nationalistic pride combine with a sense of mission for social reform and of racial destiny to make the Orthodox Church an ideal instrument to do what the Russian government has decided shall be done in the Balkans. And it is not impossible that the Kremlin's persistence in America is inspired in considerable part by its need to rule a world-wide church which can deal effec-

tively with Roman Catholicism in this and other lands.

The Russian Orthodox Church in this country is not as insensitive to such considerations as its action concerning Alexii would suggest. Why then does it not yield to Moscow's offers? There is solid ground for satisfaction in the answer. In twenty-nine years of autonomy in America, a church which never knew freedom has learned to respect its own integrity and to enjoy the responsibility of liberty. It has found the separation of church and state to be a principle of spiritual health, although this idea was foreign to its history. On the other hand, it has observed that the new regime in Russia apparently intends to manipulate the church for political ends as ruthlessly as did the tsar himself. Furthermore, the Russian Orthodox Church in this country notes that its own constituency is changing. First-generation leaders, with their nostalgia for Holy Russia, are passing from the scene. A new generation of American members and clergy, few of whom have even visited Russia, has arisen. It is this generation which sees in the Russian Orthodox Church's membership in the Federal Council of Churches the pledge of a future in which this church will contribute its own rich strain of Christian devotion to the emergent culture of tomorrow's America. In that future Archbishop Alexii of Yaroslavl and Rostov has no part.

The Imperialist Trap

THE PEOPLE of the United States are caught in a trap—the trap of imperialism. Forty-five years ago that rugged old democrat, George F. Hoar of Massachusetts, warned the Senate that if it listened to the siren songs being sung by Albert J. Beveridge and the other senators who were demanding the annexation of the Philippines, this nation would start down a road that would take us into involvement in imperialist struggle all over the globe. The Senate and the nation would not hearken. "Manifest destiny" dazzled American eyes. Today, hardly more than a generation later, after two world wars, after the sacrifice of multiplied thousands of lives, after piling up a debt that can never be paid, we know that Senator Hoar's prophecy was true. America is caught in every imaginable sort of imperialistic intrigue in every part of the world.

In far-off Persia the old imperialist struggle has been resumed between Britain and Russia. Oil is one cause, and the control of the Persian gulf another. The familiar game of provoking a revolt in the north has brought virtual control of Azerbaijan to the Soviet Union, while a corrupt court in Teheran wails for protection. The British press fulminates against the Russian threat to Persian independence. And squarely in the middle stands the United States, pledged by its Teheran agreement to maintain the territorial integrity of Iran, and establishing a permanent American military mission to "reorganize the gendarmerie"—precisely the sort of thing that will feed Russian suspicions of our purposes.

Next to Persia lies Arabia, another rich oil prize. Again, the United States finds itself deeply involved in the intrigues by which that wily Arab despot, Ibn Saud, plays off one imperialist appetite against another. Across the Red Sea, in the struggle of Ethiopia with England and France to gain an outlet to the sea and genuine independence, America has jumped into the melée with another oil concession. To the north, but still in the Arab world, the United States has been drawn all the way into the baffling conundrum of Palestine. And in the pull-and-tug over Syria, where a people's demand for freedom has collided with European imperial interests, it now appears that an American attempt to obtain an oil pipeline and a naval oil station is a by no means negligible factor.

Liberal opinion the world around is outraged by what is happening in Indonesia. The spectacle there is imperialism at its worst. Yet the American people, even while they protest, are being forced to realize that their government is up to its neck in the brutal repression of the Indonesian patriots. American officers, serving on the joint Anglo-American staff, authorized the landing of British forces. American lend-lease planes, still the property of the United States, lead the attack on the Javanese natives. American lend-lease bombs blow their villages and their forces to bits. Dutch marines are armed and trained by the United States for the bloody task of putting down the patriotic uprising; they are transported by American lend-lease ships to the fighting front.

Why are thousands of American troops retained in India, now that the sea lanes to China are open? Why are the negotiations between Britain and Siam proceeding in actuality in the state department at Washington? What were the American soldiers who were killed in the fighting between native rebels and French troops doing in Indo-China? What is this partition of Korea in which the United States finds itself involved? Who authorized it? How long is it to last? Where does it leave this nation in relation to Korea's right to freedom?

The situation in China is equally obscure, and equally fraught with danger. We believe in the good faith of the American government when it announces that it desires to see a strong, democratic and representative government developed in China. We believe also in the good faith of the Chiang Kai-shek government when it declares that it intends to develop such a government. And we believe in the good faith of Moscow when it says that it will do nothing to hinder. But no American should be so blind as not to see that it is possible to interpret recent American moves—the transport of Chiang's forces in American planes and American ships to key points; the decision to maintain a permanent American military mission of at least 4,000 men to "advise" and train Chiang's armies; the selection of General Marshall as American ambassador; the announcement by General Wedemeyer that American troops are to be held on duty in China indefinitely; the offer of unlimited financial aid to a regime that accords with our desires—as steps toward making China a virtual American dependency. That liberals in other countries believe that is precisely what is going on is revealed by the *New Statesman and Nation* of London when it says, as it did in its most recent issue to reach this country, "The Chungking-Yenan struggle is only a facet of the rivalry between American imperialism and Soviet communism."

And what of the American demand for islands to be turned into naval and air bases all over the Pacific, stretching right up to the front dooryard of Asiatic Russia? Why have we demanded these in the first place? And having demanded them, why did we insist at San Francisco that they should be set apart as "strategic areas" over which there should be no international inspection or trusteeship of any kind? What madness has possessed us to try to turn the whole vast Pacific into an American lake? Why have we, at the meetings of the United Nations Organization preparatory commission, put this country forward to oppose dependent peoples' having representative spokesmen appear before the UNO Trusteeship Council? Why are we feverishly placing our military and naval missions all over South America?

Of course we know the answer that is always given. The United States is becoming involved in all these international complications for the sake of its security! Oil spells security, so we must seek and obtain oil at whatever peril. Air and naval bases spell security, so we must have them no matter what the Russians or anyone else thinks. The restoration of colonial rule means law and order in Indonesia and India and Indo-China and everywhere else where revolts threaten, and law and order means security for us now that we have become a Ruling Power. Even the struggle to make our will dominant in China is, we tell ourselves, a necessity to our security.

But the argument that this sort of imperialist adventure makes the United States more secure is an infamous lie. It was a lie before the atom bomb fell; in this atomic age it is worse than a lie—it is sheer self-deception. There can no longer be security in terms of territory held, bases occupied, weapons and materials of war heaped up, just as there can no longer be security in terms of mass conscript armies. Our only security now is the confidence we create among other peoples that America is at work to promote world justice. Our imperialist involvements destroy that confidence everywhere.

The people of England have been caught in an imperialist trap for generations. The British aristocracy and British financial interests had good reason to support the building of the British empire and the maintenance of imperial holdings all over the map. But the common people of Great Britain have been trapped. They have paid with their blood and taxes, while the few at the top reaped the profits. In recent years they have learned that imperialism involved their country in brutal, high-handed actions that they despised. Their Labor party has no stomach for such business. Its foreign secretary, Ernest Bevin, talks in Parliament today like a man who wants to get out of the imperialist trap at the earliest possible moment.

Why should the people of the United States permit their government to lead them deeper into this trap at the very time when the repulsive nature of imperialism is becoming so clear? Do not the involvements already laid bare, and the prospects that there are even more to come, show that it is high time for the common people to call a halt on those who are trying to fashion a globe-circling American imperialism? To get out of the imperialist trap one thing must be done. Let American delegates to the first session of the United Nations Organization next week start immediately to transform the weak and vacillating provisions of the UNO Charter into an international trusteeship system that shall take in every dependent area in the world, and shall give every people that has been a pawn of empire either immediate independence or an international administration pledged to lead to independence as quickly as certain definite requirements in development can be met. The place to start extricating ourselves from the imperialist trap is at this first meeting of the UNO. The time is now.

Men and Mountains

EDITOR THE CHRISTIAN CENTURY:

SIR: You and I know that we are living in the presence of a revolution in human affairs. The things of which we have dreamed and speculated, and perhaps written, are upon us. Things for which man has longed, things from which he has started back in horror, are offered to us for our choice. We know them, but I am troubled by the question, How far do I *feel* these things? Am I, while using the words which speak of catastrophe and apocalypse, still living in a literary age, still a spectator of things written in books?

It was in a book, a very wise book, that I found what seems a prophetic word, quoted from Blake: "Great things are done when men and mountains meet." It is true that he contrasts these men with those who are "scurrying in the street," but the words have other meanings. Sir George M. Trevelyan in his *English Social History,* when he quotes these lines, is thinking of Squire Cromwell and the yeomen farmers who became his Ironsides. They had been alone with God before they joined to form a regiment. They had met with mountains in the mystical sense of that word, even on the level plains of East Anglia. They had indeed read of them in their book, but they had experienced something more than a book can give. These big things of life and death were their realities before they fought at Naseby. They had met with mountains, not read about them simply. They had met with mountains, not with little things.

I wonder if I have *met* with these terrible earth-shattering realities of which the editorials are speaking today. Or am I weaving striking patterns in words, content to satisfy an aesthetic desire to make the most of a tragic theme? Do I then really believe that there can be any literature made by men who are weaving tapestries out of the reports which have reached them of mountains? Did Dante write of hell, without going through it? "There goes the man who has been through hell," was said of him. He had met with hell.

In literal fact, those who are living in these hours have no alternative if they would be realists and not take refuge from the present either in the mists of the past or in the dreams of the future. They must be alone with the realities and understand them; and for them, as for all mankind, now is the accepted time, now is the day of salvation. But only for those who meet with mountains.

Ever yours,

QUINTUS QUIZ.

Peacetime Conscription? Yes!

By Delmar L. Dyreson

THE GARDENS of French Morocco, the wheatfields of Tunisia, the olive groves of Sicily and the valleys and mountain peaks of Italy have been wet with the blood of many of my dearest comrades. Hour upon hour I have counseled with men who were infantry replacements—later called reinforcements—about to step into the front lines to face expertly trained nazi troops. Many of the replacements were young, unbearded boys who had come to us from the United States with but thirteen weeks of basic training. I recall one boy who had spent eight of the thirteen weeks in the hospital. Some did not know how to use the weapon with which they were armed. Such men are neither physically nor psychologically trained for mortal combat.

I shall, I am certain, never knowingly endorse a principle or resolution which may some day compel men to go on a battlefield so inadequately trained for their task. I am by no means unmindful of the personal inconveniences, the moral pitfalls, the economic sacrifices and even the political evils which may be occasioned by a system of universal military training. But we might suffer all these and even greater ills should our nation ever be crushed by military disaster. To be cautious is not wicked but wise. I should like nothing better than to see every man spared from battle, if that be possible. But if an American boy must fight some day, then for humanity's sake let us see that he is trained before it is too late.

The Voice of Experience

This is but one of the reasons which prompt me to favor universal military training, or its counterpart, peacetime military conscription. Such terms arouse fears and misgivings within most religious and educational groups, and perhaps with considerable justification, but we cannot come to a fair appraisal of all that is involved without considering the conditions which necessitate such policies, as well as the consequences of neglecting them. I make no attempt here to present a detailed plan for universal military training; my aim is merely to support the general principle as we struggle through the stark realism of our day. The source materials for this discussion are experience in the field, direct observation and documentary evidence.

When the soldier goes on the battlefield, he fights his own battle. He must decide for himself what to do in many crucial moments when he finds himself at close grips with the enemy. The fighting soldier welcomes the opinions of anyone who may wish to demonstrate that there are better methods of preparing for this battlefield crisis than peacetime military training, but he is singularly unmoved by the sideline quarterback. This prompts the question: Are churches and schools really in possession of the facts which might qualify them to make important decisions relative to this issue? Let me say respectfully but firmly that in the main I believe they are not, judging from utterances both vocal and written on the subject. The possibility is usually ignored that through military force alone the future of our country can be assured. To recognize this possibility is not to surrender to a hopeless outlook for a better world, but rather to deal with realities in their reasonable perspective.

Historical Background

No doubt a great number of sincerely religious people wish to support ideas and principles which they believe will make for a better world, but their voices direct us in many different directions. I myself was influenced during the period between 1930 and 1935 by overoptimistic discussions of probable world peace. At the recommendation of my church superiors I applied for and received a commission in the chaplain reserve corps of the United States army. I joined the Emergency Peace Campaign. In the early part of 1940 Archbishop Francis J. Spellman pointed out in a public address that it is better to have a strong military force and not need it, than to need it and not have it. The terms warmonger and militarist had been freely used against those who, with all earnestness of purpose, tried to set in motion machinery for handling possible military exigencies.

Opposition to what now appear to have been sound military precautions came from well meaning but obviously poorly informed individuals and groups. When December 7, 1941, came, we were found with task forces woefully inadequate. Even such commonplace peacetime commodities as motor vehicles were astonishingly insufficient in number. Many had known that it takes approximately 48 trains to move a single division, yet the rapid motorized movement of a large number of troops to deal with a military move against the western coast of the United States would have been impossible at that time.

Protection for a Son

I was in the army ground forces and held an assignment in a task force at the time of Pearl Harbor, having been called to active duty in August 1940. I have not forgotten how we worked day and night, and not only right after Pearl Harbor but through the following months and years—for the very survival of America, so people said. In the landings on Morocco, Sicily and Italy, in the operations at Tunis and Bizerte, on the Cassino line and the Anzio beach, it was not obvious to the fighting men that the United Nations would be the unconditional victors in the struggle. Day after day it seemed that the violent conflict must go on almost forever, despite the rosy predictions of velvet-voiced radio commentators and the glowing headlines of the daily press. It was not until the Normandy invasion that the picture changed, although even then there remained much heavy fighting and grievous losses to be borne.

I pray frequently that all men and women may be spared from seeing life and death under such conditions.

Particularly do I wish this for my own son, who is now 14. Yet if he must fight some day, I intend that he shall be given an opportunity to obtain the best possible training. He is now a member of the R.O.T.C. at his high school. This is a matter of his own democratic choice, but I am glad to see him avail himself of whatever preparation may be had.

In Fairness to Future Soldiers

One can hardly conceive that men would be sent out to establish commercial air lines, build a hospital, construct roads and bridges, conduct research in technical processes and equipment—to mention only a few examples—without efficient training. Air combat, smashing pillboxes, neutralizing mined areas, effecting beach and airborne landings and conducting psychological warfare are but a few of the war tasks which require equally thorough training. These are all problems faced by the soldier and the potential soldier. Not only is he *asked* to perform these jobs, he is *required* to do them in time of military struggle. Can fair-minded citizens expect him to perform them without adequate preparation? In the air corps, for example, there has been much concern over the number of casualties suffered during training. Would sufficient time given to comprehensive training reduce that number from the point to which it soars during a high-speed, high-pressure program necessitated by grave national emergency?

It is argued by some that atomic bombs will render present forms of military training obsolete and that therefore universal training should be dispensed with altogether. Is it not more sensible to say that because certain aspects of military training are constantly becoming obsolete with the emergence of new weapons and tactics, a continuous process of training in advanced techniques is essential? I do not expect atomic energy to change warfare basically even though the speed and intensity of battle may increase in high ratio. Air, sea and ground tactics must merely accommodate to new processes and weapons.

Veterans in Favor

A majority of the fighting men who return from the wars favor some form of large-scale military training for the youth of our country. I speak now of actual combat men who have come to close grips with the enemy, not of administrative and supply personnel, for there may be a difference in their points of view. High commanders almost without exception are in favor of universal military training.

Objection to peacetime military conscription has been raised on the ground that it is undemocratic. Conscription merely means forced enrollment in military or naval service. To be democratic it *must* be universal. To be universal, enforcement will probably prove necessary. But is that undemocratic? It is not considered undemocratic to require forced enrollment in public high and elementary schools. On the contrary, as a method of providing universal education and hence universal preparation for discharging the duties of citizenship it is deemed quite proper. It is in strict accord with American constitutional principles for Congress to enact whatever legislation may be necessary to meet possible military exigencies. In fact, Congress is obligated by our democratic citizenry to do so.

That universal military training cannot provide complete national security, I agree. But it will be granted, I am sure, that it will provide an increased degree of security against gangster and outlaw nations and groups. It is the moral and spiritual fiber of a people, merged with their ability to exert armed force, that makes victory more probable when dealing with powers which reject conciliatory means.

It is argued that compulsory military training and peacetime conscription tend to make a nation more warlike. In the United States we have never had any large-scale military training without compulsion. In no case have the great armies thus brought into being exhibited the slightest warlike tendency, aside from patriotic devotion to the American people and the national security. What group is more eager for peace today than the fighting men? There is a vast difference between a large standing army and an efficient force which can be called upon quickly to deal promptly with possible emergencies.

Betraying Ourselves—and Others

Lack of competent military force may prove little less than criminal neglect of proper precautions for the safety and security of our own fellow countrymen. But it may also be a real betrayal of the security of others. Are we going to be able to back up our good will to people like the Poles, the Norwegians, the Greeks and others with tangible help rather than mere verbal promises? Sound ethics seems to me to require readiness to exert force stronger than words for the sake of international justice.

I feel that, as churchmen, we might more profitably spend our time in preparing to function creatively in the society of the future than in opposing the only program that will get us ready for trouble, if it comes. We did not want the past wars either, but they came. We should be concentrating our attention on integration of our religious and educational programs with whatever military training program our country adopts, rather than setting those programs in opposition. For example, the church could develop a more competent chaplaincy as to both numbers and efficiency. It could establish more religious service centers. Attention could be given to the expansion of facilities and staffs of strategically located churches and church agencies to cope with problems which the gathering of thousands in the military training program will create. The schools might develop plans and procedures for effectively integrating the military aspect of training with the academic program. In some instances such planning is already under way.

Unity

TUG at an atom, and the stars fall on your head:
This life is one—indissolubly wed:
The Universe is strung upon a single thread:
Tug at a star—you hold your heart instead.

FREDERIKA BLANKNER.

Peacetime Conscription? No!

By Alexander John Alexander

THE GENERALS who advocate peacetime conscription ought to be met on their own grounds and on their own terms, rather than be argued down by a shifting of the premises. These grounds are "realism" and "power politics." This military approach contends that a nation must be strong and powerful to resist aggression, to maintain its world prestige, and to support its foreign policy. Such arguments, especially that of world "prestige," were presented to the *New York Herald Tribune* forum by General George C. Marshall last October. The way to that power, influence and security, it is deceptively urged, lies in peacetime training of the youth of this country in the arts of war for one year. This will scare off foreign countries, give authority to the words of our diplomats, and preserve whatever fruits of victory we have presumably won.

Nothing could be farther from the truth. Conscription is the poorest expression of national strength. It is not a source of national strength and power. Our national strength and world power lie not only in our magnificent natural and human resources but also in (1) a productive economy and (2) a vigorous moral sense and devotion to worthy ideals. Conscription will weaken rather than strengthen us in those two vital respects.

Weakness, Not Strength

Conscription is economically weakening. What General Marshall said about the war economy is equally true of a peace economy geared to war: "The machinery that we built to fight this war has been eating into our national resources for years. The sooner we reconvert it to peaceful production and ways of life the more likely is this nation to survive the economic storms that may quite easily follow this great world disturbance." War department plans call for military training for 960,000 youths annually—700,000 in the army, 260,000 in the navy—at an estimated cost of $1,720,000,000 a year, exclusive of possible pension claims and other future costs. (The war department expects, in addition, to maintain a swollen regular army, to garrison posts overseas, to furnish occupation troops and to maintain a large airforce; the navy has similar plans.)

This will eat into our economy and damage it seriously. Every youth subjected to a year's military training means a double loss to the nation. He is removed from the productive front for one year, either directly or indirectly. Here is a loss of 960,000 man-years annually. But the nation suffers again: for one year this youth consumes national wealth, blows up powder, wears out jeeps, taxes the transport system, etc., and produces nothing. The army does not create wealth, nor does military training; it consumes wastefully and at a tremendous rate. Consumption of the national substance and arbitrary removal of young men from the schools and from production lines will be a continuing drain on our nation and will certainly not strengthen the nation economically.

Conscription is politically and militarily weakening. It will breed a false faith in a security which is not there. The Maginot Line philosophy will rear its ugly head. The nation will have a deceptive sense of strength and power in its millions of trained youth and will feel that the problem of military security is solved, when in actuality it will still be in its most acute and pressing state. Conscription is not an answer to the atomic bomb and supersonic rockets, nor is it a sensible complement. It is a blind, cowardly evasion of the problems posed by the new weapons of this war. Therein lies the urgency of the moment.

False Ideas of Security

Conscription is politically and militarily weakening because it may very well breed a stagnation in training. The program proposed by the President, for example, is almost identical with that suggested by General Marshall in August 1944—a year before the atomic bomb was dropped! It shows no awareness of any change in the military situation. Once such an outdated program is saddled on the nation, change will be difficult to effect. Vested interests will be strong. The days of Billy Mitchell and General DeGaulle are by no means over.

The huge vested interest of the vast majority of the officers of the French army in the training they had received and their natural reluctance to any change prevented substantial mechanization of their army. The basic pattern of the French army did not change in twenty-five years. (This was not true, of course, of the Germans, who were not encumbered by a system of universal military training from 1919 to 1933.) Stagnation in government is not an uncommon American phenomenon, and the army is a likely place for it. Thus, national wealth might very well be squandered on an obsolescent training, preparing for yesterday's war and substantially weakening the nation.

Ignoring Available Veterans

Conscription is nationally weakening because in the foreseeable future it meets no military needs. Over four million men have been demobilized and several million more soon will be. The United States thus has available a potential reserve of some eight to ten million militarily trained and experienced men. These men are all registered with their draft boards and are subject to recall at any time that Congress so decrees. This simple, obvious fact was recognized by President Truman in his message to Congress on conscription and blithely brushed aside by the absurd statement that these men should not be expected to bear the burdens of defense again! In the event of another major war in the near future, does anyone for a moment believe that veterans of World War II will get a general exemption?

This nation already possesses a great reservoir of trained manpower, some of it combat-experienced. The Axis powers have been laid low and are no longer threatening,

despite rumors of "underground" movements. Whom are we preparing to fight? Obviously, only Russia can be considered a "threat" to our security, and the way to make this phantom threat real is to make dark and veiled accusations and to stimulate an arms race. Conscription, which meets no present military needs and is therefore an absurdity, might very well set us on the road to another war.

Undermining Moral Strength

Conscription is morally and spiritually weakening. There is no need to dwell on the fact that with its rigid caste system, arbitrary controls, insistence upon unquestioning obedience and eradication of individuality and individualism, military training is not a training in and for democracy. The anachronistic social distinction between officers and enlisted men is maintained under the false doctrine that discipline requires this social chasm. Anyone with army experience knows that a sergeant is just as willingly and as quickly obeyed as an officer, despite his "commoner" status. The obsequious behavior of subordinate officers to their superiors is nauseating. To mold youth to respond willingly to this type of imposed aristocracy, as General Eisenhower by implication advocates, will not make for an alert, intelligent citizenry.

In addition to being wholly undemocratic in nature, the army breeds into men a kind of moral degeneration which those of us who are concerned with tomorrow look upon with horror and foreboding. I refer to the common practice of "gold-bricking," of "soldiering" on the job, of "goofing off," and sundry other methods of avoiding individual and social responsibility. Part of this is due to faulty planning and part of it is army tradition. It is not new or unique to World War II. Robert Maynard Hutchins of the University of Chicago had the same experience in the last war: "Since my education had given me nothing to think about, I devoted myself, as the alternative to suicide, to the mastery of all the arts implied in the verb 'to soldier.' I learned to protract the performance of any task so that I would not be asked to do another. By the end of the war I could give the impression that I was busy digging a ditch without putting my pick into the ground all day." Amusing? Yes, but what sort of citizenship does this develop?

To Promote Irresponsibility

Another, related army tradition is the shirking by authority of all responsibility and is conveyed in the phrase "passing the buck." A person with authority will seldom do anything unless he is "covered," that is, sheltered by regulation or by some other person, so that if his action should provoke a reprimand of any sort he could blame it on someone else. My own commanding officer at one post presented me with a sickening example of human dignity when he refused "to stick out his neck" to the limited extent of letting me submit through channels to the Bureau of Public Relations for censorship an article I had written for The Christian Century on conscription! There is a *fear* of doing what is right because someone in higher authority might perchance be displeased. Is this the training to which we want our youth exposed?

Another notorious aspect of army life and training camp sociology is sex and liquor. The reason is simple. The man undergoing military training finds himself subjected to very dull, prolonged routines; he feels abused and ill-used. His boredom is acute. Training films, drilling, guard duty, polishing, inspections, nomenclature of this, nomenclature of that, dry runs—all become uniformly dull, uninteresting, repellent. Respite from training is short and the craving for excitement is great, and the result is that in too many cases, temptations are strong and moral catastrophe follows. These are hazards we run willingly in war, but must we deliberately run them in peacetime?

A year's military training may weaken the nation by disillusioning its youth and devitalizing the national moral fiber in fostering a sense of irresponsibility and in muting social conscience.

Poor Educational Technique

If the promise of the program is not great, its performance under the auspices of the war department will be much less. The present proposal calls for eight weeks devoted to the basic arts of the soldier (drill, manual of arms and other parade ground tactics), an indeterminate technical training period, several weeks of training as a member of a unit and, finally, eight weeks as part of a bigger unit in conditions simulating combat. If this training follows the usual army pattern, it will be dull, uninspired, slow, inefficient and exasperating. It will be undertaken under the greatest of all handicaps: there will be no incentive, no motivation, for there is no imminent danger. (Unless, of course, one wants to stimulate a fear of Russia, but that's another story.) Educational psychologists testify that unmotivated learning is quickly forgotten. Therefore the return from military training will be small.

Conscription is *not* a realistic approach to the problems of our time. International amity, control and development of atomic energy, prevention of war, rehabilitation of the starving—these are the matters of the moment. Domestically, a high level of production, a higher standard of living (not sapped by conscription) which can purchase education, medical care, good housing, desirable moral environment—these will give us a nation of healthy, vigorous, economically and spiritually rich citizens. That is where our domestic energies should be concentrated, and not upon the establishment of an elaborate, ill-functioning, parasitic institution which will erode our wealth and energy and be a constant threat to our domestic freedom.

Citadel

WHO loves great hills is fortified
Against all littleness;
Though mercenaries storm his gates
His heart shall still possess
Lofty battlements of peace
And parapets of space.
Who takes the hills for citadel
Makes God his dwelling place.

LESLIE SAVAGE CLARK.

Japan's New Political Outlook

I. The Conservative Parties

By Walter W. Van Kirk

THE POLITICAL FUTURE of Japan cannot be forecast with any degree of accuracy. It is much too early for any confident prophesying. The Japanese people are still sweeping away the rubble and ashes of their ruined cities. They still look skyward with fear in their eyes whenever they hear the drone of airplanes overhead. They are tired. They are disillusioned. They are nervous.

The Japanese are determined, however, to build a new Japan. The shackles forged by their military despots have been broken. But so far the people don't quite know what to do with their newly acquired freedom. Only faintly, but with ever clearer vision, they see the possibility of laying the foundations of a truly democratic order. Yet many obstacles will have to be hurdled before the race for a more democratic Japan is won.

The Japanese are politically immature. How could it be otherwise considering the thoroughness with which the militarists and bureaucrats crushed every movement for social and intellectual reform? There has not been in Japan, in many years, a genuinely free election. What the militarists could not accomplish by intimidating the voters was accomplished by the secret police, who were adept in the art of political regimentation. True democracy demands creative thinking, imagination and a certain pioneering spirit. These qualities of mind did not thrive under the conditions that prevailed in prewar Japan. Nor can they be developed overnight.

Election Laws Liberalized

The revision of the election law permitting women to vote and hold public office, together with the lowering of the voting age, will provide at least a theoretical reinforcement for the democratic process. But it will be a long time before the new force thus released can be counted upon to fortify and strengthen a democratic system of government. The women of Japan lack political experience. They have not been educated to think or to act politically. They are not yet entirely free of the social disabilities deriving from the traditional family system.

Moreover, the granting of the ballot to 21-year-olds brings within the political orbit a vast multitude of youth whose education has consisted almost wholly of indoctrination by the militarists. These young people will have to be re-educated if they are to act intelligently upon political issues. The farmers, too, heretofore almost wholly preoccupied with extracting a meager living from the soil of their two-by-four farms, have had neither the time nor the inclination to participate in political endeavors.

Notwithstanding these many hindrances the Japanese people are beginning to express themselves politically. And what is more, they are talking out loud. For the past ten or twelve years they have spoken only in whispers. But no longer. Despite their physical weariness and their political immaturity they are exhibiting a positive eagerness to discuss matters of state.

Political Discussion Encouraged

Our delegation to Japan was told that some thirty political parties and organizations had sprung into existence since the close of the war. Some of these are one-man shows with only a negligible following. Others are of the flash-in-the-pan variety. Anybody with a gift of political oratory can get a hearing in Japan today. The temptation is to follow the political Pied Pipers who promise immediate deliverance from the wreckage wrought by the war. Since each party in turn promises to do exactly that, the political scene is one of confusion and indecision.

There is, however, one clearly pronounced trend—the movement away from totalitarian authoritarianism and toward a more democratic form of government. All the political signposts in contemporary Japan point in this direction. The proposed revision of the constitution, the anticipated lowering of the voting age from 25 to 21, the expected enfranchisement of women, the resurgence of the trade union movement, the broadening of the base of educational opportunities, the reorganization of cooperatives, the impatience of the general public with government officials for their slowness in implementing the directives forthcoming from general headquarters, the threatened liquidation of the *zaibatsu* (the ruling families in industry), the stepping up of taxes for the rich and the inauguration of measures for the relief of the tenant farmers, the demand that the Diet be invested with greater legislative powers, the restoration of free speech and the uncensored freedom of political discussion—these and kindred measures reveal how widespread is the germination of democratic ideals in the mass mind of Japan.

Four Parties Emerging

It is expected that before long there will be a general political shakedown out of which four parties will emerge —the Progressive, the Liberal, the Social Democratic and the Communist. The militarist party that held sway for so many years before and during the war has been driven underground. How far underground remains to be seen. But it is doubtful if ever before in any country the liquidation of a once ruling military clique has been so swift and complete. No professional militarist in Japan today dares so much as to peep a political opinion. Were he to do so he would be severely manhandled by a war-disillusioned public.

At the right of the present political setup is the so-called Progressive party. This nomenclature is misleading. The members of this party are not progressive as we understand the term. They are progressive only in the

sense that they are responsive to what they believe to be the current trend toward a more democratic Japan. They seek to appropriate for themselves the language of democracy but the words stick in their mouths. The Progressive party is hardly more than a reshuffle of the prewar Seiyuki and Minseito parties. The former of these derived its strength, in the main, from the financial and social patronage of the landlord class, while the latter was the mouthpiece of certain industrialists who, while they remained politically aloof from the military, were prepared to accept for themselves the loot of empire.

War Criminals in Party's Ranks

The more recent war criminal lists issued by General MacArthur have considerably unnerved the Progressive party leaders. Included in the present Diet are 275 members who, directly or indirectly, are related to the Progressive party. MacArthur's sheriff is hot on the trail of some of these men. In fact, Masataka Ota, chairman of the Progressive party's political affairs committee, has already been designated by general headquarters in Tokyo as a suspected war criminal. There is a resulting cleavage in the ranks of the Progressives.

While we were in Japan it was generally believed that the Progressive party would score heavily in the forthcoming election. Its leaders are better known and possess an acknowledged skill in political procedures. They also have the financial resources with which to propagandize their cause. It was the opinion of certain well informed journalists with whom we talked that the Progressives would elect many of their candidates since the voters, inexperienced in the ways of politics, would naturally turn toward those whose previous parliamentary experience had brought them into the public eye. Now that certain of their more prominent spokesmen have already been arrested and still others of their number are believed to be deserving of arrest, the political fortunes of the Progressive party may suffer.

Who Are the Liberals?

A step away from the right and toward the left is the Liberal party. This party held its organization meeting in Tokyo early in November. Five thousand people are said to have attended the rally in Hibiya park. Ichiro Hatoyama, for many years a well known and highly respected member of the House of Representatives, was elected party president for a four-year term. Hatoyama is an astute politician. He is not a scheming politician, but he was described to us as a man who knows how to trim his sails when he thinks it necessary. This party is generally regarded as the mouthpiece of Japan's intellectual middle class. It holds some fifty seats in the House of Representatives.

At the Hibiya park rally a five-point platform was adopted. In the first place, there was a demand that the terms of the Potsdam declaration be carried out, including the elimination of all militaristic elements and the building of a new Japan in line with the accepted principles of international morality. The second plank called for the establishment of a responsible democratic government guaranteeing freedom of science, the arts, education, religion, the press and radio. The third called for the strengthening of the national economy, the stimulation of free economic activity and the rehabilitation of the nation's agriculture, industry and commerce. The fourth demanded a higher standard of political ethics and the heightening of social morality in the interest of a better national life. The fifth plank paid tribute to fundamental human rights and called for the elevation of Japan's womanhood to higher political levels.

Hatoyama, in his speech accepting the leadership of the Liberal party, scored the release of Communist prisoners and expressed regret that the Allied powers had seen fit to give Communists access to the radio to propagate their views. How this attack upon the Communists was to be squared with his party's declaration in support of human rights and of freedom of speech was not made clear by Hatoyama. He also belabored the Communists for their assault on the institution of private property and for their demand that the emperor system be abolished.

Against a Planned Economy

The Liberal leader declared that the liquidation of private property is contrary to the essential requirements of human nature; that economic freedom is preferable to a controlled economy. To his way of thinking any departure from laissez faire capitalism is political and economic heresy. He scathingly denounced the militarists, singling out General Tojo by name, and called upon all who formerly worked with the militarists to resign their present political posts and refrain from standing as political candidates in the January election. He recommended for Japan a Diet similar in structure to the British Parliament.

The ideology of this party is one of political more than of economic or social liberalism. Among its leaders are not a few of the members of the Shidehara cabinet. The *zaibatsu*—the industrial monopolists—or such of them as may be left after MacArthur gets through with them, are believed to be ready to give the party their political and financial support. The liberalism of the Liberal party is of the nineteenth century variety. Its leaders speak the language of the masses but they are not themselves of the masses. They are accused by their critics to the right of being too radical in outlook and by their critics to the left of being incapable of comprehending the radical changes required if Japan is to measure up to the standards expected of her by the outside world.

Just as the Liberal party of England stood halfway between the Conservatives and the Laborites, so the Liberal party of Japan stands halfway between the Progressives (conservatives) and the more radically minded Social Democrats. One wonders whether the fate which befell the Liberal party of England may not also be the fate to which Japan's Liberal party succumbs.

In next week's issue Dr. Van Kirk will continue his analysis of Japan's new political parties, dealing with the two on the left—the Social Democrats and the Communists—and with the relation of the American occupying authorities to the Japanese political crisis.

JANUARY SURVEY OF BOOKS

Problems Without Solutions

AMERICA AND THE NEW WORLD. *By Norman Angell, Hans Kohn, Bernard Pares, Maxwell S. Stewart, Robert Aura Smith, Charles Iglehart and Joseph H. Ball. Abingdon-Cokesbury Press, $1.50.*

HERE ARE seven lectures delivered early in 1945 on the Merrick Foundation at Ohio Wesleyan University. Two statesmen, two professors, two journalists and a missionary thus offered in what we must now call the pre-atomic age an analysis of America's opportunity and obligation toward Britain, Germany, the Soviet Union, China, southeast Asia and Japan. It was assumed that Germany and Japan would be forced to surrender unconditionally, and the condition of the world thereafter is very accurately portrayed with reference, in particular, to politics and economics—short of the atomic era. However, the pre-atomic consciousness of these eminent lecturers detracts in no essential manner from the competence and wisdom of their observations.

Notice for a moment the contrast inherent in the title of the book. America itself was the New World not long ago; now there is a newer in the making. Or is America part of a total world which now must wholly be remade? Perhaps there is too much contrast in the title! The lecturers do indeed talk often of America's "interests" in other nations, with emphasis at times on economic benefits lost awhile but to come again to us through reconstruction. But they likewise emphasize the common good and the benefits of mutual international stability. They are not too idealistic. They recognize the world's variety and different peoples' varied powers of recovery from the present war. They find the world a situation rather than a theory and would have it remade not by wishful thinking but by cooperative action. There is, however, an inescapable impression of contrast between the unprecedented and almost unviolated strength and prestige of America on the one hand, and the damaged and/or distracted situation elsewhere in the world. Therefore, how dare America indulge self-interest?

It is fair to say that all the authors agree that a new social mind seems to be required if any unity is to be won throughout the world after the multiplicity that ran riot during recent centuries. They doubtless would agree with Senator Ball's specific commendation of a United Nations organization, even while agreeing with Angell that it will come by evolution. Not one of them is isolationist, although diversity—and even multiplicity—is reckoned with. For example, there is to be a "decentralized" Germany and a "dismembered" Japan, although such ends may still leave German- and Japanese-mindedness, which must be reformed by education, to eliminate, for example, any national conviction that a people can win wars.

These lectures, if one dare review them briefly as a whole, offer many facts but few solutions, save as ultimate solutions *must* wait upon the facts. They commend democracy but recognize certain nationalistic and totalitarian trends which may postpone world harmony. They advocate the integration of culture areas, with major peoples masters where their culture prevails, each cooperating, nevertheless, with every other people. And we are reminded that "Asia intends to be free." Political types, ethnic diversities and various cultural levels are assumed, and a people, it is said, should be treated "as a whole." Not much is said about religion in the series, realistic though the theme might be—real distrust in southeast Asia is said to be based upon religion rather than on racial and economic rivalries. Religion has indeed been divisive, whether passively or actively, and must yet be reckoned with if peoples are to be free, friendly and cooperative.

Keen insight and calm wisdom, with reasonable unanimity of judgment, are offered the Western reader in this volume. How much we need to know! How nearly abysmal is our ignorance of Asia, in particular. But this reviewer is disposed to ask, *What* knowledge will make aliens friends, *what* socio-religious program will be built upon the common man, *what* super-state will guarantee world peace? At least one obligation of America today is not to think too highly of herself. How clearly does she know herself, how fitted by accomplishment is she to chart a wholesome course for other peoples? Physician, heal thyself! Is it ignorance or understanding that produces hate? Or that induces love? How necessary is liberty; how wholesome is restraint? Even liberty, once said Lenin, is "so precious it must be rationed." These lectures wrestle with these pressing problems, and although they do not solve them they offer us historical and contemporaneous perspective for our use today as we look out on the world and serve it in the hope that the spirit of truth and the spirit of freedom will be the groundwork of secure society.

JOHN CLARK ARCHER.

Bloodless Analysis

NATIONALITIES AND NATIONAL MINORITIES. *By Oscar I. Janowsky. The Macmillan Company, $2.75.*

IN A SENSE the present book is one more lamentation over the failure of the peace of 1919. The Big Four of 1919 were accustomed to thinking in terms of homogeneous national states as normal, but they were forced to compromise. The various nationalities of east-central Europe, with which Janowsky is concerned, were too intermingled to set up homogeneous states. The new states of Poland, Czechoslovakia, Yugoslavia, Lithuania, etc., and older states, like Rumania, receiving territorial additions were, however, required by minorities treaties to tolerate and protect the civil, linguistic and cultural liberties of persons who were members of diverse national minorities within their borders. This resort to compulsory tolerance was based on the memory of past efforts at Prussianization, Russification or Magyarization by which the majority nationality in many states had sought to merge or assimilate the minority nationalities to its way of life.

Janowsky argues that the regime of tolerance set up by the minorities treaties of 1919 was more a failure than a success. He makes clear why this was the case. One of the important causes was the fact that the majority nationality in minorities states felt that the minorities treaties violated the sovereign independence of their nation. They felt discriminated against because other states were not supervised by international authority. Even Germany and Italy were not supervised. Mussolini's Italianization of the Tyrolese Germans broke no international minorities agreement. Serb policies toward Croats violated no agreement, for no minority was recognized as such in Yugoslavia. Janowsky probably underestimates the extent to which the plea that other nations were unregulated and their own sovereignty hampered was in reality a legal excuse to hide their own lack of a moral will to tolerate.

A second main cause, or pretext, for the breakdown of the tolerance system also involved the issue of national independence. The nation, in order to survive, felt justified in abridging the liberties of nationalities active in inciting rebellion, as Germans were doing in Poland and Czechoslovakia, Magyars in Rumania, etc. A third weakness was the hush-hush policy of the League which wanted peaceful settlement or avoidance of minorities disputes "regardless of the clear demands of justice, or the welfare of the minority involved."

A fourth weakness grew from the fact that the minorities treaties called for protection of individual persons' rights to their own speech, schooling, religion, not for specifically defending the right to cultural autonomy of the national group minority as a whole. The liberties granted were individual in nature rather than associational or corporate. No provision was contained in the treaties for the organized corporate defense of national minorities. ". . . the minority as a group was legally non-existent and could therefore exercise no effective control over its cultural agencies." Thus schools remained in the hands of the state and were used to spread the culture of the majority nationality. Virtually nothing was done to carry out the provision of the treaties promising educational facilities for the children of minorities.

What Janowsky wants in east-central Europe is a way "to unite majorities and minorities organically in the structure of the state. This can be accomplished only by means of a multi-national state containing many recognized nationalities." The most successful multi-national states are Switzerland, the Union of South Africa (Janowsky discusses Boer-British, not white-colored, relations there), and the Soviet Union. The author traces the historical evolution of these three multi-national states. The United States is not a multi-national state because our national groupings have been content to be assimilated to the American cultural pattern. In our relatively homogeneous country the struggle is for human rights, not national rights.

The author does not advocate the incorporation of east-central European nationalities in the Soviet Union. Instead, he proposes that the various nations in east-central Europe model their treatment of nationalities on Soviet federalism. His book, however, offers no evidence that such "national federalism" will be adopted by east-central Europeans. It appears to be forgotten that to the Soviets nationality loyalties have not mattered much, right economic beliefs being the essential core of doctrine. In east-central Europe, however, it is the national idea that wins support; toleration of or cooperation with other nationalities becomes difficult when one's own nationality is valued highly and regarded as superior to surrounding nationalities. Moreover, the author does not even hint at the existence of a darker side of Soviet nationality policy, as is suggested in the recent book by Frederick Hertz, *Nationality in History and Politics*.

Janowsky writes too abstractly and too legalistically about a subject which seethes with irrational urges, hates, prides and fears. He does not try to show why a majority seeks to dominate a minority, nor does he give many instances of actual attitudes between various clashing nationalities—no evidence, for example, of how a Hungarian and a Slovak feel about each other. He deplores forced transfers of population as a solution, but does not portray the mentality that could easily effect such transfers. The relation of churches to the problem of nationalities is not mentioned. Perhaps Professor Janowsky and other humane liberals are not the best interpreters of movements so charged with emotional dynamite as are religion and nationality. The best writers on such subjects are those who know the demonic in themselves and who see boiling everywhere the pot of passion, prejudice and evil.

SHERMAN B. BARNES.

A History of New York Jewry

THE RISE OF THE JEWISH COMMUNITY OF NEW YORK, 1654-1860. *By Hyman B. Grinstein. Jewish Publication Society, $3.00.*

THE RABBLE-ROUSERS who attack the place of the Jew in American life do not mention the fact that New York's Jewish community can be traced back to the remote days when Oliver Cromwell was Lord Protector of the Commonwealth of England. The Jew Jacob Barsimson of Holland came to New Amsterdam in 1654. Subsequently Jews flocked to New York—as the victorious British renamed the settlement—from South America, the West Indies, Holland, England and France. In 1760 the Jewish community in that city comprised three hundred souls. One hundred years later the number had risen to 40,000, of whom nearly half were of German descent and one-third of Polish origin (including those who came from Posen, a border province claimed by both Poles and Germans). The first synagogue was established on Mill street in 1729; until 1825 there existed only one congregation, the orthodox Shearith Israel. Shortly afterwards, however, reform congregations were started under German influence, the most famous being Emanu-El, which recently celebrated its one hundredth anniversary.

The author, assistant professor of history at Yeshivah College, New York's orthodox rabbinical seminary, aptly describes the changes that the city's Jewry underwent in the two centuries from the days of Peter Stuyvesant to the outbreak of the Civil War. The hegemony of the proud Sephardim (well-to-do Jews from Spain and Portugal) was replaced by that of German Jews, many of whom were educated persons who fled from central Europe after the failure of the revolution of 1848. The German Jews continued to use the German language even in their synagogues, whereas other Jews became rapidly Americanized. Native-born and wealthy Jews tended to reside in the west-side, uptown sections, while the poor immigrants remained downtown. No Jewish beggars were to be seen in the streets, as charitable and fraternal societies took care of the needy immigrants. Moreover, before the Civil War, murder and other major crimes were non-existent among the Jews. Dr. Grinstein explains this phenomenon by pointing to the "survival of high ideals of moral conduct" as enforced by the Jewish religion.

On the other hand, Dr. Grinstein admits that the rigidity of the orthodox way of life slowly disintegrated under the influence of America's political philosophy, with its stress upon the separation of church and state and its insistence on freedom of thought. Agnosticism and intermarriage became more and more frequent; many Christians participated in Jewish social affairs, and vice versa; quite a few early Jewish families disappeared through assimilation. Dr. Grinstein claims that "had immigration ceased in 1800, there might have been few Jews left in New York in 1860, if, indeed, there had been any."

This volume of nearly 700 pages contains fascinating chapters on the organization of New York's early synagogues, religious leaders, mutual aid and philanthropic societies, social and family life, culture and education. Those old-timers seem to have been a rather vivacious lot who not only could pray and indulge in business and philanthropy but also liked to quarrel and to have a good time. It is

interesting to learn that New York's Jews, enjoying the full freedom of America, did not overlook the chance of returning to the soil. In 1818, Mordecai Manuel Noah, sheriff and major in the militia, urged his fellow Jews to take up farming. In 1837, a movement to settle Jews on the land in cooperative groups was started, but the agricultural settlement of Sholem, in Ulster county, lasted only a few years, because of unfavorable conditions.

Dr. Grinstein's book is furnished with maps and illustrations and contains numerous notes, an ample bibliography and an index. The author promises another volume, covering the nine decades from the Civil War to the Second World War. No future historian of New York will be able to overlook Dr. Grinstein's authoritative and colorful evaluation of Jewry's contributions to the rise of America's largest city.

ALFRED WERNER.

Blunderbuss Dogmatism

CAN THESE BONES LIVE? *By Roger Babson and Dudley Zuver. Harper & Brothers, $2.00.*

SHUCKS, gentlemen! You had so many good things to say. It is really a pity that you were unable to suppress the gross exaggerations, the superficially clever epigrams and the poorly supported dogmatisms that mar your book. Just when the reviewer has decided to write, "Read this book!" he turns a page and begins to wonder if those who might take him at his word would not accuse him of conspiring with you to waste their time and money.

When a man stands up in meeting and bellows, "There has been too much talk around here and too little action," and proceeds to make a long speech, we know what to think. It's only the other fellow's words that are a waste of time. Since Messrs. Babson and Zuver felt they ought to give the world another book it would have been just as well to omit the sneers at professors who write books and the cheap diatribes against scholarship and learning. ("A horse burdened with a load of books is no wiser than a horse burdened with a load of timber.") And since the obvious purpose of the book is to reform contemporary Christianity, the reader fails to see the justice in the rather juvenile castigation of reformers. ("Let every inexorable reformer be given an acre with a high fence around it, where, though he has scant taste for it, he may get busy reforming himself. God made the desert very likely for just this purpose.")

The authors are anti-intellectualists. Some of their barbs directed against philosophers and theologians are good for a laugh—from those who, never having been trained to think, are angry with those who have been. But, as usual when the anti-intellectual begins to do his own philosophizing, the result is a little muddy. Take this: "Educators naturally scrutinize the Bible for objective facts. . . . Objective facts the Bible never did contain. The Bible is not literature, regardless of what people say who never read it. The Bible is religion." Or this: "Faith has nothing to do with knowledge at all, if knowledge be regarded as the partial activity of man's intellect. Faith is the response of man as a person, soul and body indivisible and infrangible, with no separation or dispersion of faculties, to a universe which has begotten and which sustains him." What a wonderful mixture of sense and nonsense!

Messrs. Babson and Zuver (the statistician and the former Episcopal clergyman turned free-lance writer) are anti-dogmatists. ". . . dogma, which we distrust. . . . Religion which assumes the form of the theological dogma is but the specialty of philosophers, for which they manage, it is true, to get well paid." It is apparent that the authors do not recognize a dogma when they see one. In the margin of the last quoted statement I started to note the pages containing dogmatic statements, theological or non-theological. I soon gave it up. The book is belligerently dogmatic on God, on the Bible, and on every one of the dozens of subjects it deals with. One wishes more laymen and unattached clergymen would write books telling us honestly how they feel about the church and its leaders. But this sort of stuff, sneering and cocksure when it is not merely muddy, will not do much good.

Babson and Zuver deserve credit for insisting that the sphere of religion is life, all of it, and that, therefore, the church must speak on economic and political matters. But then they go on to this precious bit of advice: "When the church gives judgment or advice on matters economic or material, that should be sound advice or righteous judgment. When the church takes a side that side should be the right side." Indeed!

In the final chapter the authors undertake to tell us what they have been saying in the preceding pages. A part of their summation goes like this: In the ideal, or millennial, world men's hearts would be changed but they would go on doing, in most external aspects, just about what they are doing now. "The stock exchange would open for trading at the stroke of ten." To be sure, some activities would be voluntarily deserted—"the liquor business for example. . . . There would of course be no longer an excuse for bureaucrats and officials of the state and church pestering us. . . . There would remain all the honorable pursuits that men now follow: mining, manufacturing, farming, buying, selling." Capitalism, it seems, would persist into the millennium. "There is nothing so wrong with capitalism; the evil lies in the capitalists." Wonderful! In the Babsonian paradise we shall be rid of liquor dealers, church officials and political bureaucrats, but trading in stocks and other such innocent and honorable activities will still be with us. Presumably, in such a world financial prognosticators would still be indispensable and make a good living.

John Haynes Holmes and Edwin McNeill Poteat have given the book fervent praise. I can only conclude that these responsible thinkers skipped about every other paragraph. For the book is the most amazing mixture of wisdom and foolishness to appear between covers in many a year. It would not have required much more discrimination and intellectual discipline to make it worth reading, but it would have required more than it got.

It must be added that there are in the book two bits of picturesque writing which The Christian Century, not being fond of vulgarity, would probably refuse to print and for which the authors ought to be ashamed of themselves.

HERMAN F. REISSIG.

Principles, Not a Program

TOWARD A DEMOCRATIC NEW ORDER. *By David Bryn-Jones. University of Minnesota Press, $3.50.*

ORIGINAL Christianity was nothing if not democratic. But its challenge to imperialism became transmuted progressively into a super-hierarchical outlook on life and affairs. And today the world's mind is full of grandiose schemes of world order entirely alien to the original "Christian" emphasis. The questions asked in this book should be provocative to those who have Christian ideals in mind as they survey current events. As stated in the preface, the book had its origin in discussions after World War I when

the war aim was to make the world safe for democracy. Then the emphasis was on "democracy" and eventuated in a League of Nations and the Fourteen Points, with many basic democratic features. Today's postwar outlook is more emphatic on "safety."

Dr. Bryn-Jones seeks to "discover the meaning of democracy"—historically in Part I, "The Liberal Tradition," then analytically in Part II, "The Basic Concepts of Democracy Re-examined," concluding with practical applications to vital aspects of democracy today in Part III, "Reinterpretation and Application." The book is essentially a "rethinking" of democracy. Its thinking is Socratic, not final or absolute, but clarifying and helpful. Clarification of the ideas coming to people today, citizens and authorities alike, from tradition and from current shibboleths pertaining to democracy is regarded by the author as essential, for right thinking on the part of the public is basic to democracy. He offers such clarification in chapters on "Democracy as a Form of Government," "Contrast with Dictatorship," "The Will of the People," "The Idea of Popular Sovereignty," "The Idea of Natural Law," "Liberty," "Equality," "The Rights of Man" and "Fraternity."

It is not enough, however, to have clarified tradition. These basic verities of democracy must be applied (Part III) to current opinions on the modern problem of safeguarding democracy. This is done in chapters entitled "Industry," "Sound Democracy," "Democracy and Nationality," "Democracy and World Order" and "Democracy and International Relations."

The perspective on the problem is excellent. The conclusion is uniquely democratic in that it does not "take a line" for any particular scheme of world order, such as is almost universal today. In this it is profoundly "Christian" in thought. Intelligent and forceful public opinion, based on correct ideas of history and contemporary affairs, on the part of high and low, and proceeding from discussion all along the line, is the social force which will develop a really democratic new order in our world today.

In a world afflicted with militaristic hysteria and atomic bomb jitters and looking forward to a policed world order to realize the "freedoms," this book is healthfully philosophical, provocative and profoundly practical.

WILLIAM L. BAILEY.

An Anti-Zionist Rabbi

THE JEWISH DILEMMA. *By Elmer Berger. Devin-Adair Company, $3.00*

ONE of the most devilish and successful devices of the nazi regime was to pin the badge of the Star of David on every Jew under its power. That badge separated these people and marked them as peculiar. A friend in the Netherlands has told me that he was surprised one day when one of his co-workers appeared wearing this badge. He had known that this man was a Jew, but had been hardly conscious of the fact and it had not affected their relationships. Thereafter, any unusual action or expression on the part of his fellow worker awakened the thought, "That's Jewish!" So an anti-Semitic attitude was effectively developed, and an individual previously accepted on his own merits was no longer free to be just himself.

Since the time of Jeremiah there has been no "Jewish people." That is the thesis of Rabbi Berger in the first part of his book. There are people of Jewish faith in many countries, and what they should have is equality with those of other faiths. The real problem is the problem of all men—to be free. The author's survey shows that the Jews have shared in the progress toward the solution of that problem in many countries. In central and southeastern Europe the aim must be to win freedom and establish representative government for all the people. There is a Jewish religious community, but the idea of a "Jewish people" is a myth. The peculiarities of the Jews are as different as the peoples to which they belong. Their homelands are the countries in which they live. "A recent poll among the Jewish refugees in Switzerland revealed that 80 per cent of those from the countries of western Europe hoped to be repatriated."

The second part of the book describes the development of Zionist nationalism and analyzes its philosophy. Those who believe in emancipation and tolerance are opposed to everything that resembles "a revival of the Jewish community concept of the Middle Ages." They dissent from international political organizations of Jews, and also from attempts to corral Jewish votes in national elections. They object to being considered abnormal people "whose abnormality can be eliminated only when they return from exile to a state of their own" which must be reconstituted in Palestine. The endeavor to release people of Jewish faith from their confinement in ghettos and permit them to be citizens of the larger world is not the philanthropy that inspires Zionism. Its fundamental purpose is the nationalization of Jewish life and the political restoration of a nation long, long dead.

That Zionism is less concerned with relief and rehabilitation than with the dogma of Jewish nationhood is an admission that has been made time after time. When the Russian revolution emancipated the Jews and the Soviet Jews no longer needed Palestine or any other refuge, Weizmann denied that Zionism was ever designed to provide refuge for oppressed Jews. The Balfour Declaration in favor of establishing in Palestine "a national home for the Jewish people" has not had much effect on the life of the average Jew. There are not enough nationalistic Jews who want to go to Palestine. "The average exodus from Palestine, until the Hitler era, was nearly 30 per cent of the immigration." Five or six times as many Jews emigrate to the United States as to Palestine. Zionism is a divisive force in the lives of Jews and it has confused them as well as Christians.

Emancipation and integration are the key words in the third part of this book, which is a plea and a program for free Jews in a free world. In America and in western and northern Europe, emancipation has made steady progress, and millions of Jews are at peace in a new world. The Zionists and the vested interests are alarmed lest the "Jewish people" dissolve and only persons who are Jews in religion be left. But "why, because they were segregated in the Europe of Hitler, shall Jews segregate themselves in the Europe of the United Nations?" Six thousand Jews have been found among the survivors in Berlin. "They are preparing to build their lives again in their homeland, and are preparing living quarters for thousands expected to return from the concentration camps." They must be left free to join with Christians in building a Germany that will become a respectable member of the family of nations. The Jews must decide what they want to be—a separate "Jewish people," or fellow nationals with equality of rights and obligations in the lands where they live. That is the dilemma of the Jews.

Christians surely cannot "admit the failure of Christianity in Europe by agreeing that the position of the Jew there is a hopeless one and that the only restitution the Christian world can make to Jews is to abdicate the fight for Christian morality and pack Jews off to a segregated country of

their own." Relief, emigration and nationalism are three issues, and mixing the arguments about them leads to confusion of judgment. It is a universal demand that everything possible be done for the relief of suffering people, gentiles as well as Jews. Nationalism is not essential to relief, and it is a diverting issue. Its principal aim is not relief but political. Emigration is an issue that must be settled on its own merits. Palestine is not desired as a refuge by most Jews, and if it were it would not be big enough to hold them.

Rabbi Berger is the executive director of the American Council for Judaism. This book outlines the ideas upon which that council is founded. It is a book written primarily for Jews, but Christians will do well to read it as they desire to help Jews solve our common problems.

A. L. WARNSHUIS.

Books in Brief

FROM MY LIBRARY WALLS. *By William Dana Orcutt. Longmans, Green & Company, $3.00.*

Mr. Orcutt has written nine novels and more than that many books about people, places and books. Among his resources are a wide and sometimes intimate acquaintance with famous writers and other celebrities, great expertness in the design and publication of books, and a rich store of anecdote and episode related to these interests. He has been much in the wings and the green room of the literary theater, but seldom on the stage—at least in the spotlight. His keen sensitiveness to beauty, in books, in art, and in the amenities of social intercourse, has won for him the high regard of the eminent persons whom he enrolls among his friends. He began his career early enough, and in the right place, to have close relations with the New England titans. From there the circle widens, especially to England and Italy. This is a book of delightful reminiscences, each linked to some picture or memento that hangs on his library walls. Mr. Orcutt was born in New England and the eyes of his mind have always been turned to the east. Except for brief references to Mark Twain and George W. Cable, it is not clear whether he ever discovered that minor portion of America which lies west of the Hoosac tunnel.

THE BACH READER, A LIFE OF JOHANN SEBASTIAN BACH IN LETTERS AND DOCUMENTS. *Edited by Hans T. David and Arthur Mendel. W. W. Norton & Company, $6.00.*

Musicians and musicologists will be keenly interested in this volume as a documentary record of the life and work of one whom many consider the greatest figure in the history of music. It is a book "edited," as the title page says, rather than written (though there are many passages of connective and clarifying writing by the editors)—a book of chronologically and topically organized source materials basic to a biography of Bach. These materials include letters by him, to him and about him, contracts, extracts from public records, petitions and complaints, facsimiles of music, programs of concerts, an inventory and appraisal of his estate (which contained a surprisingly solid theological library), data concerning his domestic affairs (he had twenty children and therefore no lack of domestic affairs), and comments of his contemporaries upon his personality and his music. All this is in the highest degree illuminating to readers whose special concern is with music. But to many others the work will be of interest as illustrating a method which might advantageously be used in many other biographical studies. The reviewer can think of a dozen characters in the history of religion, not to mention the wider field, to whom he would like to see this technique applied. It would be especially valuable for controversial characters whose biographies it is almost impossible to write with even approximate objectivity.

Books Received

(Some of these will be reviewed)

The Romance Behind Walking Canes. By William J. Burtscher. Dorrance, $2.50.

Three Dozen. By Robert D. Abrahams. Dorrance, $1.75.

The New Approach. By E. F. Molnar. Religion and Labor Council, Calgary, Alta., 75 cents.

Frank H. Nelson of Cincinnati. By Walter C. Herrick. Cloister Press, $1.00. A memoir of one of the most arresting personalities among recent ministers of the Protestant Episcopal Church. Written by one of Dr. Nelson's assistants as a labor of love, this sketch of a truly remarkable city ministry has meat in it for more than the legion of its subject's personal friends.

The Stars Are Still There. By Stewart Edward White. Dutton, $2.50.

Peace, Security and the United Nations. Edited by Hans Morgenthau. University of Chicago Press, $1.50. The Norman Wait Harris lectures for 1945.

G-Suiting the Body. By Ralph M. Harper. E. C. Schirmer Music Co., Boston, $1.00. Exercises to improve tones in public speech, especially designed for ministers by its minister-author. They sound sensible and helpful.

Productive Thinking. By Max Wertheimer. Harper, $3.00.

Christ the Lord. By John Knox. Willett, $1.75.

Trailer Town. By Mary Brewster Hollister. Friendship Press. A book for children, illustrating the Missionary Education Movement's courses on "the church among uprooted Americans."

The B.O.W.S. By Margalo Gillmore and Patricia Collinge. Harcourt, $2.50. The initials do not stand for a new government agency but for "The Barretts of Wimpole Street." The book is the story of the overseas travels of this popular play which was sent by the American Theatre Wing to many war fronts to entertain the fighting men. It was a compliment to the soldiers to send them such a play, and their response proved that they deserved it. This lively record gives a picture of life behind the front lines as seen from a new angle.

A State University Surveys the Humanities. Edited by Loren C. MacKinney. University of North Carolina Press, $4.00. No educational question is now more to the front than the place of the humanities and their relation to other disciplines, to technical and professional training, and to the public welfare generally. In this well organized symposium, about twenty members of the University of North Carolina faculty survey various aspects of all these problems, not narrowly with reference to the particular problems of their own institution, though that is not neglected, but with a broad view of the modern world's conditions and needs.

Young People's Prayers, Religion at Work in Life. By Percy R. Hayward. Association Press, $1.50. Unconventional prayers, with no straining after unconventionality but written with awareness of the actual needs and interests of young people and in language neither cheap nor stilted.

PAMPHLETS

Conscientious Objectors in Prison. Pacifist Research Bureau, 25 cents.

Higher Education Looks Ahead. By Ernest V. Hollis and Ralph C. M. Flynt. U. S. Office of Education, 20 cents.

The Refugees Are Now Americans. By Maurice R. Davie and Samuel Koenig. Public Affairs Committee, 10 cents.

Religion Today in the U.S.S.R. By William Howard Melish. National Council for American-Soviet Friendship, 15 cents.

Johnny Appleseed, A Voice in the Wilderness. Centennial Tribute. Swedenborg Press, Paterson, N. J.

Britain against Germany, 1939-1945. A Record in Pictures. British Information Services.

The New Testament. A Church School Text. By E. W. Averill. Parish Press, Fond du Lac, Wis., 15 cents.

NEWS *of the* CHRISTIAN WORLD

Alexii Attacks Church Rival

Soviet Archbishop Says that Anastasius Blessed Hitler—Settlement Houses Celebrate Nativity with Plays

CHICAGO, Dec. 20.—Behind the important meeting of prelates of the Russian Orthodox Church which adjourned here Sunday is a bit of church history in which Chicago played a crucial part. In 1933, when Archbishop Leonty of Chicago was made a bishop, Archbishop Platon, the late metropolitan of America, requested permission from the Moscow patriarchate for his elevation. Moscow agreed, but only if the American clergy would pledge loyalty to the Soviet civil authority. This they refused to do, and Platon consecrated Leonty in defiance of Moscow. In turn, the American church was placed under an interdiction by Moscow. That ban stands today. Then when Platon died, Archbishop Theophilus of San Francisco was elected to succeed him. He proceeded to Yugoslavia, where he was accepted by the church council in exile. This week the present head of the council, Metropolitan Anastasius, was attacked by Archbishop Alexii, who had come to this country to get the American church to submit. Alexii said Anastasius had "blessed" Hitler. Alexii's plea that the church here sever relations with Anastasius was rejected.

* * *

Nations Observe Christmas In Chicago Settlements

A notable tradition for picturesque observance of Christmas has developed in Chicago settlement houses. Hull House has an annual observance which is a Chicago tradition. Chicago Commons' celebration has grown through the years. However, the Northwestern University settlement house nativity play can claim distinction even in this distinguished company. It was begun 22 years ago by 15 people—a number which has grown to 84, all of whom are members of the families of the original group. Participants include Catholics, Protestants and Jews. This year's "Herod" is a man of Arab descent. He was mustered out of the army just a week before the presentation. The large and appreciative audience which saw the play were told that after 22 years the players were now "really getting the meaning of the play themselves."

* * *

Hears How Missionary Survived War in Japan

Word has been received here by Miss Helen Topping that her mother, Mrs. Henry Topping, 83, has survived the war and is energetically throwing herself into the reconstruction of Christian work in Japan. In a letter dated Sept. 26, Mrs. Topping wrote: "After four years of nightmare, we are at the beginning of a new chapter of world history. Never before was there such a call for missionary work of the right kind. Kagawa is perhaps the central figure in calling for a nation-wide movement of repentance, of humility, of obedience." Capt. Robert L. Dewees, 128th Station hospital, U.S.N., wrote, Nov. 2: "I met an amazing lady, a Mrs. Topping, 83 years old, who has been in Tokyo 50 years. She is a Christian if ever there was one, and did a lot for American prisoners in Japan during the war. How she kept well on the poor diet they have is beyond me."

* * *

To Send an Economic Mission to Japan

Corwin Edwards, professor of economics at Northwestern University, has been chosen a member of a commission of ten, appointed by the department of state, to study economic conditions in Japan. They are expected to recommend terms governing industrial affairs which should be incorporated in the ultimate peace agreement. The commission will leave early in January and will spend three months in Japan. Edwards served as an economist with the federal trade commission 1937-39, as chairman of the policy board of the antitrust division of the justice department 1939-44, as chief of a staff of technical advisers on a mission to Brazil 1942-43, and as a state department consultant on cartels in 1944. He is the author of *Economic and Political Aspects of International Cartels.*

* * *

And So Forth

Arthur Lee Kinsolving of Trinity Church, Princeton, N. J., told the Chicago Sunday Evening Club last Sunday night that we today must find unity through humility or be destroyed by irreconcilable clashes and conflicts. Jesus, with his word, "Repent," began where we must begin.

Lutherans have made arrangements to hear the report of Franklin Clark Fry, Ralph Long and J. A. Aasgaard, their commissioners now in Europe, at a meeting in Medinah Temple, one of Chicago's largest auditoriums, on Jan. 20, immediately upon their return. A Dec. 6 cablegram from Dr. Long says that prospects are good for early permission to distribute clothing to Germans, but not food. Refugee misery, says the cablegram, is appalling.

Chicago's 500 community and war fund workers closed their campaign with gifts of $11,310,609, which was 87 per cent of their goal. However, Walter P. Paepcke, general chairman, told the workers that Chicago raised the largest sum of money of any city in the country.

An unconfirmed report has it that Rexford G. Tugwell, governor of Puerto Rico, is about to resign his post to become the head of a department of colonial government at the University of Chicago.

CHARLES LESLIE VENABLE.

Baptists Urged to Serve As Mediators

The council on Christian social progress of the Northern Baptist Convention has called upon Baptist ministers to promote and serve on mediation, arbitration and fact-finding committees in local industrial disputes. American support of UNO, international control of the atomic bomb, extension of membership in UNO to all nations, and opposition to peacetime military training until its full implications can be coolly considered and a national referendum held were voted by the council at its recent meeting in Chicago.

Chilean Pastors Aid Temperance

Government Calls on Them to Direct Campaign Against Alcoholism—Catholics Promote Bible

SANTIAGO, CHILE, Dec. 1.—Favorably impressed by the way in which the Evangelical forces of the country have been educating the people on the evil effects of alcoholism, the government has asked this correspondent to head the official campaign of popular education against consumption of liquor. Four hundred pastors representing all Evangelical denominations have been cooperating with the government in distributing printed tracts on the harmful effects of liquor. They have also been active in organizing leagues in favor of total abstinence and disseminating information on how alcoholism may be eliminated.

* * *

Chileans Consume Much Liquor

Alcoholism is the greatest social problem Chile confronts today. Official statistics reveal that from 1938 to 1944, consumption of liquor increased at the rate of 848 million pesos (over $28,000,000) yearly. Drunkenness among workers has resulted in an annual loss to industry of $35,000,000. Consumption per capita of wine is 79.5 liters; in 1944 a total of $65,000,000 was spent for wine alone. The increase in the number of drunkards imprisoned in 1944 was 200,000 over the number in 1943.

Transportation of food to the nitrate and copper mining regions in northern Chile has always been very poor, but it has been particularly so since the beginning of the war because of the reduction in rail facilities. The steamers that ply between Valparaiso and the northern ports usually transport liquors and nothing else. A few days ago, two long awaited steamers arrived in Antofagasta, the northern capital, with no food, but with their holds full of barrels of wine and beer. As a result of the powerful protest which arose in the north, the minister of economy has decreed that hereafter no steamer will be allowed to carry alcoholic beverages.

* * *

Catholics Insist on Duty To Publish Scriptures

In connection with the third annual celebration of Catholic Bible study in Chile, leaders of the church released the following statement: "All popular editions of Scriptures heretofore have been made by the heretics. From now on, we shall undertake this work. We must remember that when there is need to divulge the teachings in this Book, it falls upon Catholics to do it. We have been expressly ordered to do so. We must not leave the field to the heretics." It is to be noted that it is exactly 100 years since Evangelicals first began to distribute the Bible in Chile.

* * *

7,000 Evangelicals Celebrate End of the War

For the first time in the 100 years of Evangelical history in Chile, more than

7,000 members of Evangelical churches in Santiago met together in a public park of the city. The occasion was a celebration of the end of the war. Four leading ministers and a laywoman voiced the Evangelical philosophy on war, peace and postwar reconstruction. The Evangelical united chorus under the leadership of Capt. Joseph Dex of the Salvation Army sang a number of stately church hymns. At the close of the meeting, the multitude paraded through the central streets and around the home of the president, singing hymns. The Evangelical Council of Chile is busily engaged in preparing the special program for the observance of the 100th anniversary of the Evangelical movement in this country. It will be carried out in the form of nation-wide celebrations on Dec. 30.

* * *

Unions for Farm Workers Cause Debate

The proposals for unionizing the tillers of the land in Chile has caused considerable debate between conservative landowners and left-wing leaders in the government. The dispute over unionization of farm workers started in 1939, when the Popular Front administration began to push social legislation. The president favors such unionization. As a result of the recent elections, right-wing parties gained some numerical advantage in parliament, and chairmanship of all committees in both houses is now in the hands of right-wing politicians. The administration is at present greatly interested in modernizing the more vital industries of the nation under a ten-year plan. Some $650,000,000 will be invested in new equipment for transportation and for the tool and machine industries.

* * *

Chilean Poet Wins Nobel Prize

All Chileans are celebrating the honor recently bestowed upon the country's leading poet, Lucila Godoy (Gabriela Mistral), who has been awarded the 1945 Nobel prize in literature. Subjects of most of Miss Godoy's work have been the poor, the peasants, the children, the rural teachers, mysticism and peace. Starting as a rural teacher, she has risen to fame here and abroad. A liberal Catholic, she has often reproached her Catholic brethren for their fanaticism and their antagonism to the Evangelicals.

* * *

And So Forth

The Institute of Inter-American Cooperation (of North America) is cooperating with the government in the construction and equipment of a modern hospital for the police force in Santiago. A few months ago, the institute contributed $1,250,000 for sewage disposal in various cities. It is also providing modern equipment valued at $750,000 for the new building for the Chilean School of Public Health. The Rockefeller Foundation will support the school until 1949, when the University of Chile will take over.

Recent statistics prepared by the School of Architects disclose that more than 400,000 houses are needed before all inhabitants of Chile can be sheltered. The country's population increases annually by 70,000.

PEDRO ZOTTELE.

BOOKS TO BE PUBLISHED TODAY:

Over the Sea, The Sky

by Edwin McNeill Poteat

Here are Edwin Poteat's most recent poems, the first collection to be issued in book form. Many of the fifty herein have appeared in the columns of *The Christian Century*.

Thomas Curtis Clark says of them: "I like Dr. Poteat's poems for their significant content, vivid imagery, technical perfection; but most of all, I like them because they spring from a founded faith." Edith Lovejoy Pierce says: "Here is religious poetry delightfully free from pomposity and the conventional stereotype."

Dr. Poteat is president of Colgate-Rochester Divinity School. He is the author of the long narrative poem, *Centurion*, and many works of prose, the latest of which is *Four Freedoms and God*. $1.50

The Nature and Purpose of the Gospels

by R. V. G. Tasker

A fresh discussion of the four gospels, with particular emphasis on their religious message as it influenced origins. Reflecting a view now accumulating momentum, it represents a departure from the older historical-critical approach, which endeavored to reconstruct the life of Jesus by separating primary from secondary materials in the gospels.

"The style is easy and direct, and the material is presented in an interesting manner. While the volume evidences thorough familiarity with all the details of gospel analysis, the author has sought, and successfully, to make it intelligible and interesting to those who are not themselves experts."—*Morton S. Enslin* $1.50

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HARPER & BROTHERS

Vote to Expand Missionary Work

Foreign Missions Conference Plans for Postwar Developments in Orient—Stress Rural Improvement

NEW YORK, Dec. 19.—For three days last week the Foreign Missions Conference and its various committees held important sessions here. Plans for work in India and Japan and for agricultural missions were authorized in accordance with a postwar expansion program. It was voted to send Wynn C. Fairfield, secretary of the conference, and Sue Weddell, associate secretary, to England and Europe. Dr. Fairfield will attend the meetings of the International Missionary Council in Geneva in February, and Miss Weddell will visit England in the spring. The India committee of our Foreign Missions Conference, of which Miss Weddell is secretary, adopted a rehabilitation program which involves the expenditure of $2,160,000 over a period of ten years. On the presentation of Daniel Pattison of the Presbyterian Board of Foreign Missions, the committee considered the establishment of a non-profit corporation as a joint procurement agency with extensive powers to purchase for mission boards and institutions United States war-surplus commodities from overseas stock piles.

* * *

Missionaries to Return To Japan

The Japan committee of the conference made a tentative selection of a team of six experienced missionaries to return to Japan as soon as travel arrangements can be made. The team will be charged with assisting the Japanese Christian Church and the foreign mission boards of the United States and Canada to plan future developments. They will also advise with educational institutions in Japan, which have requested the return as soon as possible of Christian educators from America, and will prepare the way for return of mission personnel in larger numbers, already demanded by Christian leaders in Japan. The committee took initial steps toward printing 250,000 hymnbooks in the Japanese language to be sent with Bibles and Testaments already scheduled for shipment by the American Bible Society.

* * *

Will Give Agricultural Training

John R. Mott, chairman of the board of directors of Agricultural Missions, announced last week that the board had voted to proceed with a $250,000 campaign for funds to send additional agricultural experts to mission fields abroad in order to improve farming methods and the economic status of the people in the postwar reconstruction period. John R. Reisner, formerly dean of the college of agriculture and forestry at the University of Nanking, who has served as executive secretary of Agricultural Missions since its establishment 15 years ago, reported that insistent demands have reached the New York office since V-J Day from all quarters of the globe seeking assistance in rehabilitating village and rural life through trained leadership in agriculture, supplied through the mission programs of 24 American denominations. Emphasis will be placed upon giving specialized training in the United States to missionaries leaving for overseas duty, strengthening educational institutions in other lands to train native agricultural specialists and leaders, promoting an understanding of rural problems overseas on the part of foreign mission agencies, and presenting Christian ideals as a means of enriching the lives of rural folk. The board also voted to send Mary E. Sweeny, recently retired as assistant director of the Merrill-Palmer School in Detroit, to India for one year to promote interest in programs of education for home and family life.

* * *

World Leaders Advocate Christian Education

President Truman, King George VI, President Chiang Kai-shek, Queen Wilhelmina, King Christian X, King Gustav V and King Haakon VII have joined with other heads of state in endorsing a summons issued by the World's Sunday School Association to the world to help lay the moral and spiritual foundations for peace through religious education. Luther A. Weigle, dean of the divinity school of Yale University and chairman of the association's world council, presiding at a meeting of the council Friday, launched the association's interdenominational program to restore 400,000 war-dislocated Christian teachers and youth leaders to service in war-torn countries, and to train and equip many times that number in the 52 countries served by its member councils. Forrest Knapp, general secretary of the association, explained the global system of leadership training centers which will be set up by the member councils.

* * *

Urges Church Help in Labor Disputes

In his sermon Sunday, Allan Knight Chalmers of Broadway Tabernacle insisted

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that the church had the right to take an active role in solving the foremost problems of the day. Mentioning juvenile delinquency and labor disputes, Dr. Chalmers said that it is the business of the church to see what individuals do and how society develops. Anything that happens to "anyone, anywhere, anytime, happens also to you. . . . So when people tell us of the church to stick to our business, remember that when we go into the complicated conflicts of society and become a part of the process of change, we shall get soiled by it and will make mistakes, but are nevertheless a part of the process of history and are doing the business of the church."

* * *

And So Forth

The American Association for the United Nations and 30 other civic, business and labor groups sponsored an all-day conference on "Looking to the United Nations Assembly" recently which was attended by 500 delegates. Speakers included Prof. Harold Urey, John Foster Dulles, James T. Shotwell, Harold E. Stassen, Henry A. Atkinson, David Sarnoff and Virginia Gildersleeve. The conference adopted a resolution asking that control of atomic power be vested in UNO.

The Queens Baptist Church at Queens Village, Long Island, celebrated last week the twentieth anniversary of the pastorate of J. Earle Edwards. An interfaith five-hour service was held Sunday with 14 ministers and 2 Jewish rabbis participating.

Jack Wyrtzen, director of the "Youth for Christ" movement, emphatically denied this week that the organization is anti-Semitic. He declared, "With all the vigor at my command I say that anti-Semitism is a menace to our country and our religion."

J. HENRY CARPENTER.

Ask to Aid Germans

Denver Ministers' Alliance Petitions Truman for Chance to Send Relief

BOULDER, COLO., Dec. 17.—The ministers' alliance of Denver has called upon President Truman to take any action required to feed the starving people of Europe, friend or foe. In a letter to the President, the ministers asked that he "make such representation to government officials as will permit American churches and individuals to send food, clothing and medical supplies into all areas of need." This action followed receipt of a report, prepared by food specialists of the American Friends Service Committee, which showed that experiments undergone by conscientious objectors proved that under starvation conditions a normal personality becomes psychoneurotic. The alliance's letter said: "The American people should understand that we are producing the most dangerous kind of warped, twisted people. For our own security in the future, these conditions must not continue to prevail."

* * *

Scientists Call for World Order

The social science foundation of the University of Denver recently brought together a notable list of scientists, headed by Arthur H. Compton, for a conference on atomic energy. Conclusions reached were as follows: (1) Other nations will be able

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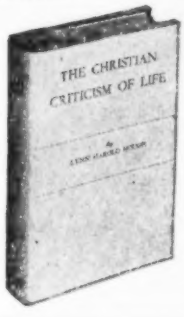

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to develop the atomic bomb within three to five years; (2) the only defense against the atomic bomb is to avoid war; (3) only an effective international organization will be able to control the bomb by preventing war; (4) government control of research involving atomic power would be an invasion of fundamental democratic freedoms.

* * *

Evangelism to The Fore

As a part of the cooperative Protestant pattern for the year ahead, a team consisting of Oliver K. Black, Lin D. Cartwright, Harold Walker and Albert P. Shirkey spent Dec. 6 with ministers and laymen of Colorado in a conference at Denver. The urgency of a vital crusading spirit was well set forth by Dr. Cartwright as he quoted General MacArthur: "We have had our last chance; we must find a better way or Armageddon is upon us."

* * *

Sees Hope in Movement To the Left

Carl Hermann Voss, extension secretary of the Church Peace Union, presented a pattern for peace when he appeared in Denver recently under the auspices of the United Nations Association. He argued that America must "go leftist to avoid going fascist." His conception of the "left," however, is not the doctrine of Karl Marx; Marxism, he declared, "is on the way out." Dr. Voss praised the freedom of religion in Russia, where, he said, churches are cooperating in the peace movement. He had high praise for the method suggested in the "pattern for peace" which originated in Denver in May 1943 at a national institute of representatives of the Protestant, Catholic and Jewish faiths.

* * *

Kershner Appeals for European Children

Howard E. Kershner, who recently returned from Europe as a representative of the Save the Children Federation, visited Denver Dec. 14-16 to give four addresses and three radio talks. He pictured the undernourished condition of children in western Europe, and declared that 10,000,000 boys and girls in that area will be unable to attend school this winter because of lack of clothing. He reported that in one hospital he saw four-year-old children who because of undernourishment weighed only 15 pounds.

* * *

And So Forth

The ministers' alliance of this city (site of the state university) issued a statement upon hearing reports that the special session of the Colorado legislature intended to legalize gambling. The statement declared that legalized gambling would bring into the state an undesirable element; that the revenue received by the state would be small compared to what the gamblers would take out; and that "the state has sunk pretty low if it has to stoop to such a scheme to raise revenue."

The National Opinion Research Center at the University of Denver has just conducted a poll which indicates that the public prefers world government to the idea of a security council by a vote of 54 to 31 per cent (15 per cent were undecided).

Kenneth A. Sausaman has been chosen to succeed Edgar M. Wahlberg as pastor of Grace Community Church, Denver. Dr. Wahlberg has resigned his significant pastorate to work with UNRRA in China.

CLARENCE W. KEMPER.

Two Methodist Groups Plan Merger

A "comity council" has been set up by the Wesleyan Methodist Connection of America and the Free Methodist Church as a step toward the proposed merger of the two denominations, Religious News Service reports.

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Glasgow Churches Try New Methods

Sponsor Projects Designed to Lift the Level of Community Life—Discuss Color Problem of Empire

EDINBURGH, Dec. 1.—There are signs in Scotland that plans for various forms of postwar activity on the part of the church are beginning to be put into practice. At this moment, Glasgow, our greatest industrial city, seems to be taking the lead. The Christian leaders there are not afraid of experimenting or of the criticism of the traditional-minded. They have already undertaken three noteworthy projects. As mentioned in my last month's letter, a large restaurant in the heart of the city has been taken over for Sunday evenings. Named the "Open Door," it offers a welcome to the thousands of young people who wander the streets on Sunday night. Food is provided at reasonable rates, and an excellent program of music is offered. The staff is a voluntary one composed of church workers. The evening always ends with a short religious service. Every Sunday evening since it was opened, the center has been filled to capacity. The "Open Door" so obviously meets a real need that the Edinburgh presbytery is taking steps to have something similar opened in this city.

* * *

Christian Front Organized

A second effort being made in Glasgow to bring the church more into the life of the community, and one in which Sir Hector Hetherington, principal of Glasgow University, is taking an active part, is the creation of a "Christian Front." In various parts of the city, meetings are being held at which members of almost all the Christian denominations cooperate to state in plain terms what the church stands for and its significance for modern social life. These "combined operations," as Sir Hector calls them, are rousing wide interest and may lead to a much wider campaign on similar lines throughout the country.

* * *

The Church Speaks On Civic Duty

A third novel event in church life in Glasgow has been given prominence in the press. This is the four-point resolution passed by the Glasgow presbytery of the Church of Scotland with reference to the approaching election of the municipal council. The resolution exhorted electors to exercise their votes "as a solemn responsibility in the eyes of God," and urged those elected to regard their service in the council as "a Christian duty." All were urged to put the highest good of the community before personal interests or allegiance to political parties. Most of the comments made on this incursion into civic affairs show appreciation of it as a sign of the church's interest in the general life of the community.

* * *

Why Has Attendance Fallen Off?

A prolonged correspondence has been going on in the pages of the *Scotsman*, one

of our leading daily papers, on the reason why so many of our churches are poorly attended. The letters revealed, among many other things, that chaplains in the armed forces have frequently been appalled at the complete ignorance of the elements of Christianity shown by many of their men. On the other hand, there may be some hope for the future in the fact that so many of the men have during the war years become enlightened as to the nature of the Christian witness. Many of the letters were very critical of the church and of ministers; they pointed out that services were too dull and rigid, sermons were too long and too erudite, sermons were too dogmatic, sermons had too little definite dogma, and so on. But there were not lacking those who witnessed to the value of the church and its activities. On the whole the result of the correspondence has been to show that while the church will have to adjust itself in many ways if it is to be effective in modern conditions, there is a real spiritual hunger waiting to be satisfied.

* * *

Churches Deal With Color Bar

Dec. 2 is being observed throughout Scotland as World Mission Sunday. Instead, however, of presenting the whole cause of foreign missions, ministers have been asked to deal especially with the color question, which is becoming more and more acute within the British Commonwealth. Thousands of colored soldiers have rendered fine service in the war. If they return to find the old social discriminations against them in their own homelands, it will certainly not help toward the harmonious development of the postwar world. The church's view has always been clear, but it has not always been sufficiently proclaimed and pressed.

* * *

Missionaries Reach Home From Nagasaki

Five Scottish missionaries (among them a daughter of the late Principal W. M. Macgregor) have arrived in Edinburgh from captivity in Japan. They had been working in Manchuria until war broke out, and were then interned first at Mukden, then at Kobe, and finally within three miles of Nagasaki. For many weeks after the destruction of that city by the atomic bomb, there was the acutest anxiety here as to their welfare.

* * *

And So Forth

Prof. John Baillie is at present in Germany as one of a delegation from the British Council of Churches which hopes to make contact with German Protestant church leaders and to find out what the churches in Britain can do to help in rebuilding German church life.

C. W. G. Taylor of St. George's Church, Edinburgh, has just left by plane at the request of the military authorities to visit Scottish soldiers still stationed in the Far East.

GEORGE CARSTAIRS.

New Hymns of Christian Patriotism Issued

Twelve new "hymns of Christian patriotism" have been chosen by a committee of the Hymn Society of America and their texts published in a booklet which may be

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secured from the society's executive secretary, Reginald L. McAll, at 2268 Sedgwick Ave., New York 53, for 15 cents. The committee conducted a quest for the hymns during the past two years, approaching more than 100 poets and hymn writers with requests for manuscripts. The twelve hymns were selected from some 62 manuscripts, most of them newly written, which were submitted.

NEW SPEAKERS ON VITAL SUBJECTS

for men's and women's clubs and forums

Rev. David Coddington, former chaplain Fifth Army, Italy, available Middle Atlantic States to speak in English or Italian. "Can Good Will Snuff the Atomic Bomb?" and other subjects.

Mrs. Walter Brooks Foley, recently returned from Philippines and Japanese internment. Available New York City area, evenings.

Kristen A. Persen, press attache, Norwegian Legation, Shanghai, recently arrived from 27 years in China. Accredited war corespondent Philippines by Gen. MacArthur. "Will Peace Bring War to the Pacific?" and other subjects. Available nationwide tour.

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Catholics Sponsor Interfaith Scheme

'Unitas' Aim Is to Promote Spiritual Unity Among Nations—Church Life in Hungary Reported Free

GENEVA, Nov. 15.—In Rome, an international, interfaith association called "Unitas" has been formed under Catholic auspices. Its rules prescribe that at least one-third of the members of national committees shall belong to non-Roman confessions. The aim is to form a center of information and to bring about spiritual understanding and unity among nations. "This is a really bold attempt at collaboration," says the *Osservatore* of Milan. "The promoters are well aware of all the difficulties, but their trust lies in God's blessing for their work." In Germany, the Evangelical Church of Hesse and the Roman Catholic diocese of Mainz have issued a joint pledge to work together for the welfare of the people. In Westphalia, an interfaith relief organization has been started at Paderborn. It is learned that the Catholic bishops' conference at Fulda, Germany, expressed thanks that points of difference between the faiths were diminished and a common faith more deeply experienced during the war.

* * *

Hungary Reports Churches Free

A report to the World Council from Hungary says that the freedom of church life there is unrestricted. Some pastors have been brought to trial for alleged anti-Semitism or war propaganda, but the churches have not yet determined their guilt or innocence. Division of church holdings is included in the scope of land reform. Abrogation of church taxes has been a blow, but some congregations have found their income increased by a shift to free-will offerings. Separation of church and state is considered inevitable.

* * *

Merge Ecumenical Bodies

At a joint meeting of both organizations in October, the European Central Office for Interchurch Aid was merged with the reconstruction department of the World Council. The Central Office, founded 23 years ago, has been under the leadership of the Swiss theologian, Adolf Keller. Dr. Keller has left for the United States, where he will spend a few months with the department of evangelism of the Federal Council of Churches and on the staff of the Pacific School of Religion.

* * *

And So Forth

On Oct. 28 about 100 prominent churchmen participated in the first ecumenical service to be held in Berlin since the nazis fell. Among those present were the Bishop of Chichester, Otto Dibelius, bishop of Berlin, Martin Niemöller, and Archbishop Alexander, representing the Patriarchal Russian Orthodox Church.

The ecumenical prisoner-of-war service here has sent 3,500 pounds of Bibles and Testaments by U.S. army plane for distribution to German chaplains and soldiers in Italy.

The social commission of the French Protestant Youth Council has declared that it is the duty of Christians to work with those who shape political, economic and social systems, in order "to make these as faithful as possible to Christian requirements."

A sign of the Russian church's zeal to perfect its organization outside the homeland is the appointment in Paris of Metropolitan Evlogi as exarch in western Europe.

ROBERT ROOT.

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Mrs. Bertha P. Hanks, Champaign, Ill.	10.00
Mr. and Mrs. R. A. Stow, East Lansing, Mich.	5.00
Mrs. Ruth Ellsworth and mother, Evanston, Ill.	10.00
Ladies Aid, Chimney Rock Lutheran Church, Eleva, Wis.	100.00

List Damage to British Churches

Report of Council Shows Many Famous Buildings Escaped Destruction—City of London Hardest Hit

LONDON, Dec. 11.—The extent of the damage suffered by the churches of England during the war has been officially announced in the first report of the Central Council for the Care of Churches to be issued since 1940. Not one of the great cathedrals was destroyed. St. Paul's, Westminster Abbey and Norwich Cathedral escaped as by a miracle. Coventry, one of the Gothic parish churches of the first rank, was destroyed, and 199 other medieval churches were damaged. Except in London, most of the ancient glass had been removed in time to escape the bombings. In the City of London, destruction of churches was much more thorough than elsewhere. The council has completed a national survey of churches in which it enlisted the voluntary help of amateur photographers from many walks of life. One of these volunteers was a coal miner who took the pictures during the day and went to the mines at night. Two business men in their spare time made a photographic record of all the churches in one diocese.

* * *

Pay Tribute to Lord Lang

The sudden death of Lord Lang has made it possible for many who knew him to praise him with more fullness than they could when he left Canterbury on his retirement in 1942. From all sides comes impressive tribute to his ability and his character and to the sanctity which marked his life. I remember one day in 1893 when I saw a young don riding in High street. I asked a friend who he was, and was told that he was Cosmo Gordon Lang, the dean of divinity, who had just returned to Oxford after holding one of the curacies in the Leeds parish church. I was told also that he had been a famous undergraduate, expected to enter the law and politics, a career "which might end in the premiership." The list of Lord Lang's gifts would be too long to enumerate. For the greater part of his life he was trusted and admired. He lived down two severe attacks upon his actions—once during World War I and again when Edward VIII abdicated. In the church his influence lives on in the Church of England Men's Society, in the movement toward mutual understanding between the Free Churches and the Church of England, in the reform of the Prayer Book and in many other ways.

* * *

Vote of Censure Gives Chance for Debate

Many expectations were fulfilled in the two-day debate on the vote of censure in Parliament. It was no skirmish, but an affair of big guns and hand-to-hand encounters. Mr. Churchill made the expected fighting speech, and Mr. Attlee's reply surprised many who discovered what a first-class debater he can be—one standing as an equal in the gate with the former prime minister. No ground was provided for any fundamental change in the government's policy. Mr. Attlee pointed out that, previous to the election, Mr. Churchill had put before the country the same choice that he was now demanding be given it in the vote of censure. The country had answered; why then should the House elected on such conditions be expected to renounce its mandate and let things be as they had been? It is probable, however, that as a result of the debate some useful modifications in demobilization and housing may be made. It is interesting to note that at the same time that the House was discussing the issue between nationalization and private enterprise, a public committee of inquiry, by no means socialistic in its membership, issued a report which recommended that the gas industry be nationalized.

* * *

London Faces Bleak but Safe Christmas

Although another "austere Christmas" is before us, it will be a season free from the bombs and rockets which haunted the skies at this time last year. The loveliness of Christmas will return again. But it cannot be pretended that we have found the peace in which we can rest without fear. In his radio sermon last Sunday, Mr. Loveday,

A Stimulating Book for the New Year

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Dr. Adams, a great minister with profound vision, has written a brilliant book on the subject dear to the hearts of Christians everywhere. In simple, direct language he has answered the questions young men who might be persuaded to study for the ministry would ask and told of our need for ministers today and tomorrow. It's *enjoyable* reading, *informative* reading, with *inspirational punch.* $1.50

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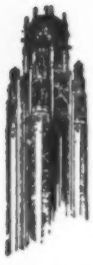

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vicar of St. Martin's-in-the-Fields, pleaded for the St. Martin's Christmas fund, which has a place of its own among all the appeals made at this season. It is an appeal not alone for the people of St. Martin's parish, but for others who may be found in need in any parish and in any church—not the poor of whom everyone knows, but people who are fighting a hard battle and just holding their own on the edge of destitution, whose state may be known only to their minister or other friend who keeps in touch with St. Martin's. How Dick Sheppard and Pat McCormick loved this season and this appeal! And the new vicar is carrying forward the tradition nobly.

* * *

Lists Outstanding Wartime Poetry

In response to an appeal from a soldier, just released after three and one-half years in a Japanese prison, who wants to know what happened in the field of poetry during the war, Harold Nicolson lists in the *Spectator* the following books: T. S. Eliot, *Four Quartettes;* Edith Sitwell, *Green Song;* Louis MacNeice, *Springboard;* Sidney Keyes, *Collected Poems;* Alun Lewis, *Ha! Ha! Among the Trumpets;* Dylan Thomas, *Deaths and Entrances;* W. H. Auden, *For the Time Being* and *Another Time;* Kathleen Raine, *Stone and Flower;* Edwin Muir, *The Narrow Place;* William Empson, *The Gathering Storm;* Martyn Skinner, *Letters from Malaya.*

EDWARD SHILLITO.

Youth Movement Offers Scholarships

The United Christian Youth Movement is offering eight college scholarships to young people between the ages of 16 and 24. In addition, 24 other winners will receive scholarships to the summer regional planning conferences of the movement. Two of the college scholarship awards will be on a national basis; the others will be regional. The awards will be made to outstanding young people of Protestant denominations on the basis of Christian character and service, and on an essay to be written on "The Meaning of the Christian Faith in My Community."

New Protestant Journal Appears in Belgium

A new Protestant review, *Vocations,* has appeared in Belgium. Edited by Edouard A. Hoyois, it will serve the interests of all non-Catholic Christians in the country. Its first issue dealt with the treatment to be given to Germany by the Allies and with the religious foundations of peace.

Rural Conference Asks Rationing for Relief

At a conference of church and land-tenure leaders on "The Land and the Rural Church in the Cumberland Plateau," sponsored at Crossville, Tenn., recently by the town and country committee of the Federal Council of Churches, the Home Missions Council and the International Council of Religious Education, a resolution was passed urging Christians to continue rationing on a voluntary basis in order that they may share with those still in dire need. The resolution also called upon the Christian churches to lead in specific programs of relief and rehabilitation for war-stricken countries.

Mormons Barred From Federation

Council of Churches in Washington Is Closed to Sect—Keller Talks on Conditions in Ruined Europe

WASHINGTON, D.C., Dec. 20.—Mormon churches are now barred from membership in the federation of churches in the national capital. This action was taken by the board of directors after hearing a report from its membership committee. The committee pointed out that official statements of the Reorganized Church of Jesus Christ of Latter-day Saints accept the Book of Mormon as divine revelation and that the body regards itself as the only vehicle of salvation. The federation of churches here takes its responsibilities very seriously. A committee is now studying its constitution with a view to revision. Recently its committee on civic affairs commended Colonel Kelly of the police department for his activity in closing up gambling joints in the District of Columbia.

* * *

Churches Give Food and Clothes to Europe

Adolf Keller of Geneva, Switzerland, has been in the city from time to time during the last several weeks. In two public appearances his quiet and factual reporting of the needs existing among Christians of Europe today stirred his listeners toward an active expression of Christian concern. Men of the Church of the Brethren, of which Warren Bowman is pastor, regularly transport clothing and bedding from their own church building, to which it has been brought from scores of churches, to the eastern depot of the Church Committee on Overseas Relief and Reconstruction at New Windsor, Md. All Souls Unitarian Church has been most active in collecting food for European relief. Many local groups have been seeking changes in existing regulations for help to Europe.

* * *

Community Chest Drive Fails

Despite reminders to the community by Director Herbert L. Willett that critical situations will develop during 1946 if the community war fund's "Fill the Chest" drive should fail, the intensive effort for all chest agencies closed officially with only 89 per cent of the already revised goal of $4,385,450 pledged. Late contributions may increase the proportion raised, but fund leaders decided it was "better to stop short of the goal than to raise funds at the cost of future campaigns." It has been reported that every welfare agency is already overcrowded with cases; some agencies may be forced to accept budget cuts as great as 20 per cent.

* * *

Protest Outmoded Plan Of Child Care

Eighteen civic and social service organizations joined together in making vigorous protest against the plans of the board of public welfare to erect a new $285,000 receiving home for children. Spearhead of this opposition was the opinion that the proposed institution will perpetuate "obso-

Can Protestantism Win America?

A Series of Articles to Appear Early in 1946

By Charles Clayton Morrison

Editor of The Christian Century

THE WIDESPREAD interest in the series of articles, "*Can Catholicism Win America?*" by Harold E. Fey which appeared early in 1945 has prompted the Editor of The Christian Century to raise a parallel question concerning Protestantism. It is expected that this series will be an extraordinarily candid and penetrating analysis of the present position of Protestantism, its strength and its weakness. Dr. Morrison believes that it is high time for Protestants to face some uncomfortable facts concerning the dominant trends in American society and to rid their minds of the illusion that Protestantism *has been* winning America.

FROM the introductory article, which is now in our hands, it is evident that the editor has no intention of giving the usual "pep talk" designed to reinforce the complacency of the faithful. Instead, he projects, and is now writing, a series of articles which should shake the complacency of the entire Protestant church and challenge it to stand up to a competition in American life which has already made enormous gains at the expense of Protestantism.

CHARACTERISTICALLY, Dr. Morrison will not be content with mere analysis, but will propose constructive measures looking toward the emergence of a *real Protestantism*, competent in its organization and its inner vitality to withstand the powerful forces which it now finds arrayed against it.

LAITY and clergy will be equally interested in this notable series. There will be perhaps ten or a dozen articles. Make sure that you do not miss a single issue containing the instalments of this journalistic landmark.

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Carl Knudsen, Church of the Pilgrimage, Plymouth, Mass.: "Has a distinctive mark of its own."

John M. Versteeg, Walnut Hills-Avondale Methodist, Cincinnati: "A magnificent piece of work."

Frank H. Ferris, Fairmount Presbyterian, Cleveland: "The best on the market."

The general theme for the Winter quarter is: "A Nation in the Making" (Old Testament study).

Ask for free sample copy and inquire about special Introductory Terms to schools and classes

The 20th Century Quarterly
407 S. Dearborn, Chicago 5

lete and unscientific methods of child care." This is a continuation of many months of controversy. The welfare board has promised to consider a proposal for a compromise plan. While it might appear that any revision will delay erection of the greatly needed receiving home, the fact is that winter weather and the scarcity of building materials make immediate construction unlikely.

* * *

Congress Considers Housing Shortage

Building and housing problems will haunt the halls of Congress after its Christmas vacation. These problems occasioned a two-day conference of government departments and agencies with representatives of industry, labor, real estate, banking and management. Thousands of roomers now living in Washington's restricted residential areas breathed more freely when the District zoning commission assured them that the deadline for closing such rooming houses had been pushed back one year, to the end of 1946. The building idea has even included a proposed expansion of the executive office facilities at the White House, and "steps are being taken" to provide necessary funds.

* * *

And So Forth

Phil Murray of the C.I.O. took over the pulpit at a meeting of the Washington ministerial union and addressed the brethren on the relationships of labor, religion and morality. His invitation to recognize the identical aims of religious and labor leadership was favorably received, but a few hardened clerics regretted that the speaker's appointment at a labor-management conference precluded a question-and-answer period.

Albert Joseph McCartney leaves Washington Jan. 4 to begin his new work as director of the Chicago Sunday Evening Club. For 16 years he has been pastor of the influential Covenant-First Presbyterian Church. His personality, sincerity and wide contacts will make a valuable contribution to the religious scene in Chicago.

L. Ralph Tabor.

McCall Succeeds Crouch

Seminary President Accepts Secretaryship of Southern Baptist Convention

Waco, Tex., Dec. 17.—The Southern Baptist executive committee, in session in Nashville last week, elected Duke K. McCall, young president of the Baptist Bible Institute, New Orleans, to succeed Dr. Austin Crouch, retiring, as executive secretary. J. Howard Williams, pastor of First Baptist Church, Oklahoma City, having accepted the position of general secretary of Texas Baptists, has retired as chairman of the Southern Baptist Convention executive committee. He has been succeeded by J. M. Dawson, pastor of First Baptist Church, Waco, Tex. It was voted to hold the 1946 meeting of the convention at Miami, Fla., May 13-19. No convention was held in 1945.

* * *

Texas Christian University To Celebrate

Disciples are planning a diamond jubilee celebration of the founding of Texas Christian University, Fort Worth, according to announcement of President M. E. Sadler. The institution started at Thorp Springs as Add-Ran College, being first named for the two famed Clark brothers. Subsequently it removed to Waco for a period. For the past 40-odd years it has flourished in Fort Worth, where it has acquired large endowments and a score of buildings. It is now rated as one of the "big three" among denominational universities in the southwest.

* * *

And So Forth

Pastoral changes include transference of Dr. Kyle M. Yates, Walnut Street Baptist Church, Louisville, Ky., to Second Church, Houston, and acceptance by Chaplain Garland T. Lavender of the post of associate pastor of the Austin Avenue Methodist Church, Waco.

The Southwestern Society of Biblical Study and Research will hold its annual session at Texas Christian University Jan. 19, with an address by President Colby D. Hall of Brite College of the Bible and a paper on the atonement by W. T. Conner of Southwestern Baptist Theological Seminary. Discussions will be led by William H. Bernhardt of Iliff School of Theology, Denver, and Dean James I. McCord of Austin Theological Seminary.

Joseph Martin Dawson.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

George White's Scandals (RKO) Joan Davis, Jack Haley. *Musical* and vaudeville acts in tale about how romantic involvements almost prevent staging of a "Scandals" production. Backstage medley reminiscent of early days of "talkies." *Drawn out,* routine. M, Y

Justice Comes to Germany (The March of Time) *Documentary* detailing steps in trial of one Franz Gessner, accused of murdering captured American aviators. Courtroom scenes give *vivid,* intimate picture of procedure in such trials conducted by army of occupation. M, Y

Pursuit to Algiers (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama.* On ship bound for Algiers, Sherlock Holmes foils conspirators scheming against heir to mythical throne. *Fairly suspenseful* detective yarn. M, Y

The Silver Fleet (British film) Ralph Richardson, Googie Withers. *Melodrama* in Dutch resistance movement. A shipyard owner pretends collaboration to mask activity with underground. A superior British melodrama, wherein what might in less deft hands seem implausible becomes believable. *Expert suspense fare.* M, Y

You Came Along (Par.) Robert Cummings, Don DeFore, Chas. Drake, Lizbeth Scott. *Drama.* Relationships among three aviator heroes, two of whom seek to keep life casual and merry for the third, doomed to death by dread blood disease. On bond-selling tour they watch over him as he finds romance, is sobered but still casual until the end. Despite temptation, film does not become maudlin, is directed with light touch for *spontaneous* appeal. Continuous drinking objectionable. M, Y

BEST CURRENT FILMS

For Family: Anchors Aweigh, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, What Next, Corporal Hargrove?

For Mature Audience: A Bell for Adano, The Clock, The Great John L., The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, A Song to Remember, The Southerner, The Story of G. I. Joe, The True Glory, Valley of Decision. 1-2-46

A new book by the author of
A Realistic Philosophy of Religion

A Liberal Christian Philosophy of Religion for the General Reader

God in Us: by A. Campbell Garnett

The great questions still are: What is man—and why? What is he doing here? Has he permanent worth? Is he a part of some eternal plan—or purpose? Modern men are impatient with the old answers. They are looking for answers that will square with the assured facts of science. Dr. Garnett, who, as a university professor, has first-hand contacts with the skeptical temper of today, gives the answers that will carry conviction to those who want a religion that illumines the mind as well as warms the heart.

FEW PEOPLE will quarrel with Dr. Garnett when he says that we still need religion. The godless creeds of modern times have brought a harvest that emphasizes man's need for guidance. And the trials of war have driven multitudes to seek the support of a higher power.

But for intelligent people it is not enough to recognize the need. They cannot be content with a God created by wishful thinking or presented solely on the authority of tradition. They ask for facts on which to base their beliefs, and their faith must harmonize with the truths of science and history.

'God That Worketh In You'

In this new book a well known philosopher points the way. He makes religion intelligible and demonstrates its basic truths by turning the spotlight on a great religious insight: "It is God that worketh in you both to will and to do of his good pleasure."

In plain and simple terms Dr. Garnett explains how this creative idea can be shown to be true in the light of modern psychology and physics. We can find God because he is active within us as the disinterested will to the good of others. We can know his will because we see it at work within ourselves. And by that light we can sort truth from error as we review his revelation of himself in history.

Clear—and Convincing

Dr. Garnett writes without dialectic or technicalities. His argument is put in such clear terms that anyone who is interested in religion—and nowadays that means most people—will be able to follow it.

A. Campbell Garnett is professor of philosophy in the University of Wisconsin, and author of "A Realistic Philosophy of Religion."

Chapter Titles

Have We Outgrown Religion?
Where Do We Find God?
Has Man a Soul?
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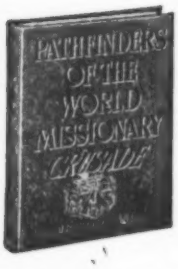

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